

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XL.

CHICAGO, MAY 1, 1886.

No. 10

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

#### CONTENTS.

- FIRST PAGE.—A Discourse. The Supremacy of Truth—True and False Charity.
- SECOND PAGE.—Good and Evil. Matters Touching Theology. The Spirit and Allance on Mesmerism.
- THIRD PAGE.—Woman and the Household. Magazines for May Received. Book Reviews. New Books Received. Miscellaneous Advertisements.
- FOURTH PAGE.—Easter—Did Jesus Rise? The Vestal Virgins. First Day of May. A School of Liberal Theology. R. Heber Newton on "The Secret of the Cross." The Laboring Classes and Capital. Joseph Cook—"So Near and Yet So Far." The Mining Schemes of "Dr." Flower. Home Again. General Items.
- FIFTH PAGE.—Death of Mrs. Anne Sophia Floyd, Mother of Mrs. Harbridge-Written. Manifestations Through the Perkins Brothers. Spiritual Teaching for our Times. Miscellaneous Advertisements.
- SIXTH PAGE.—Look Up! Gems from Confucius. Mozart a Medium. Passed to Spirit Life. Truth in Duality. Haverhill and Victory. A Defense of Mott. Rising from the Grave. The Voodoo Queen. English Church Bishops. "The History and Origin of A B Things." Notes and Extracts on Miscellaneous Subjects.
- SEVENTH PAGE.—Mr. Crowley Gets a Redhead. Evolution of Theology. Miscellaneous Advertisements.
- EIGHTH PAGE.—Folly in Sentiment. The Portraits of Christ, the Great Medium. A Test Seance. Miscellaneous Advertisements.

#### A DISCOURSE

Delivered at Orient, N. Y., March 3rd, at the Funeral of Adele T. Edwards, BY HUDSON TUTTLE.

Again we are brought face to face with the eternal fact of death. The joy of life is overcast with blackest clouds, and darkness broods over our hearts. Friends and neighbors mingle their tears with those more nearly connected, or by silence express the deep emotions of their hearts. Our daughter, our sister, our friend, after a long and painful illness, borne with loving patience, has at last joined the angel host, leaving only the worn garments of clay to receive the last sad rites of sepulchre. While we know that our loss is her infinite gain, while we would not recall her to the life of pain from which she has been emancipated, yet the tears of regret will unbidden start, and like Rachel we find no comfort for our bleeding hearts.

We weep with friends who weep, for tears are the offspring of undying love, and purify our lives from the dross of selfishness.

We weep because death is not confined to the day. It has reaped the harvest of the past, it will reap all that is to come. The beggar in his rags, the prince in his marble halls, the drowning idiot, the man of profoundest thought, alike are called by the silent messenger.

Hence, unlike those we may be in everything else, here we stand on common ground, having one fate in common, and that fate death.

We all come at last to the shore of the sea of infinite silence, brooded over by darkness, without a star in its sky, or a beacon gleaming through the fog thickly settling down over the black waves. Our feet are laved with the same flood.

We have stood with agonized hearts when they whom we loved best have passed into the cloud shadows. We have watched by their couch of pain, during the terrible struggle and wiped away with trembling hand the dew of mortal agony. We have watched, while all the world grew dark, and life itself stung with a viper's fang, the slow change, the pallor, the feeble breath, and sought for the last whisper from lips of clay.

We have seen the dear mother, and the kind and patient father, set forth on that dark sea, and loved friends have been called from our side, and earth has known them no more, we have consoled ourselves when the silver hairs of age were at rest, that the end had been reached. Life has been prolonged its allotted period, and as the ripened corn is garnered, the mature fruit is gathered, so the rounded and completed life has come to its fruition. It was a sad conclusion, but the best we could gather.

But how often has the messenger called out of the shadows for the little child, the very bud and promise of our joy! Oh, mother, you will never forget the day when the child for whom you had given your life, and would willingly again, drooped like a blighted flower, and seemed to go out of your hands vainly striving to hold it. Then you rebelled against fate and called God unjust, and despoiled life, for to live seemed wicked when the child was dead; and the bright things and the joys of life were as sins, and the dark days gave not as much pain as the bright ones. The sweet songs of the birds jarred on your grief, which seemed as infinite as the sea of death itself.

We have lost the truest and best beloved of friends; they a daughter, whose life may be expressed by self-forgetting love and devotion. Her sweet life has gone away like the perfume of a flower. She has disappeared beyond the veil so thin—yet adamantine. Father and brother, mother and friends how

you strove to restrain her; with what devoted love and tireless tenderness you cared for her, hoping against hope, knowing all was vain.

The night slowly came, the sun set, and darkness settled down like a pall, the sweet voice toned with love answers not our call, and our hearts are dead in a world that is death itself.

Suffering hearts by this dreary sea, is there no hope? Is there not something beyond the shadows? When the night gathers on this life, will not the sun rise on the morn of a morrow? Cannot philosophy, science or religion solve this question, and remove all doubt? Is there no balm in Gilead—nowhere a strong staff on which to lean?

Invoke philosophy, with her robes of snow, pretending to a knowledge of the world and its infinite destiny. It will tell you of the cycle of being; the succession of generations, that life and death complement each other, and that all you may hope for is change. Unceasing change is the abiding law, and he who grasps to hold will find but shadow in his grasp. I speculate, says philosophy, and others may speculate. There has been six thousand years of speculation, and this is the conclusion:

That nothing is known, except that nothing can be known. If the sea before you is darkness, why complain? for is not the past equally dark? and of the present, even, what does anyone know? Ask material science, claiming to resolve the earth into atoms, weigh the stars of heaven, and calculate the pulsations of thought in the congeries of the living brain.

It answers with a sneer: "What is there beyond? There is the transformation of atoms, nothing more. What do you expect—an individualized existence? Know then, that these clouds rest over oblivion, utter and complete negation of being. Mind, soul, intelligence—they are of the body, and perish with it. Life arises from the co-ordination of conditions, and when these cease life can no longer exist. Do you hear music when the instrument is reduced to ashes? Nay; and no more need you expect intelligence after the brain which produces it is dead."

Most terrible, if this be true! If our hearts are strung to the tenderest touch of feeling, to respond to the greatest expression of emotion, only to feel the rude hand of blasting pain, what a mockery is life! what a sham this fair and beautiful earth!

Is this all? Is there then no hope? Must the aspiring human soul go down with the beast of the field into silent dust? Between the mind which feels an inspiration from the throne of infinite intelligence and the instinctive design of the insect is there no distinction? and does the same fate await both?

I think there is hope; I think there is a guide out of the wilderness of doubt, into the clear sunshine of immortal light. It will lead us to the highlands overlooking the murky fogs, and above and beyond we can see into the infinite beyond.

Let us again begin the discussion from primal principles. We find that there are and can be but two theories in explanation of the phenomena of existence: The material and the spiritual. The first assumes the eternity of the atom, and its attributes, and from the confluence of atoms would build its system of nature. There is nothing outside of matter. It is all in all, and spiritless and godless, is capable of arising out of chaos into worlds; into life, and through nerve-cells into thought. So much phosphorus burned in the blood yields so much intelligence. Homer's Iliad, or Newton's Principia, represents an exact and ascertainable amount of oxygen and phosphorus consumed. It is true this materialism has endowed what had been regarded as dead matter, heretofore, with living force, but at the same time it degraded spiritual energy, morality and intelligence to the plane of brute matter.

THE SPIRITUAL. The other theory is that of Spiritualism. By this term I do not mean the present phase of manifestations, but vastly more. I mean a theory which goes down to the base of creation, and ascends to the throne of infinite intelligence, including all material and spiritual phenomena in creation, from the attraction of atoms to the formation of thought. A leading materialist said that we are traveling between two bleak and barren promontories, the past and the future. With the light of this spiritual theory we find that, however bleak the past, the future is aglow with the rosy hue of hope.

This Spiritualism is the foundation of all the religions of the world. Without it religion is impossible, for the fundamental fact of religion is immortal life. It runs through all systems as a golden thread, woven into divers patterns, but always bright and beautiful. It forms the essence of all poetry, the pivotal fact of history, and the overshadowing motive of mankind.

It is the essential doctrine of all sacred books, without which they would lose all significance. The various Christian churches repose on the demonstration through Christ of immortal existence, and the Bible from Genesis to Revelations is a record of the intercommunion of spirits with mankind. Were I to choose a book from which to explain this spiritual theory as applicable to human needs, the Bible would be that book.

WHAT IS THE SPIRITUAL THEORY? That beneath all the fleeting phenomena of the world is the realm of pure spiritual energy, out of which and by force of which all

existence flows. As the physical body of man is a fragment broken off from the world of matter, so is his spirit a fragment broken from the realm of spiritual force, and susceptible of preserving its individual identity. It is not matter with its attributes, but the infinite energy of spiritual forces from which creation flows, as outward expression of an inward conception.

I said I would take the Bible to teach this system of the spiritual science of the universe. I pass its innumerable passages relating to this subject, and repeat from Paul, the most subtle and profound of all the apostles, and who best understood the infinite reach of the Christian doctrine. He covers the whole ground when he says:

"There are also celestial bodies and bodies terrestrial. It is sown a natural body, it is raised a spiritual body. There is a natural body and there is a spiritual body. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither can corruption inherit incorruption. For this corruptible must put on incorruption, and this mortal must put on immortality." When this is done he says will be "brought to pass the saying that is written, 'Death is swallowed up in victory.'"

More fully explained, Paul indexes the spiritual theory of life, and makes it the key wherewith to unlock the secrets of the grave. Man is a duality, a spiritual body contained in a terrestrial body.

The terrestrial body cannot inherit eternal life, which is the inheritance of the celestial body. Death is the severance of the silver cord which unites these bodies. The physical body returns to its mother earth, the celestial body receives the shining robes of immortality. Such is the doctrine of Paul, and such was it received by the early church fathers. I want nothing more clear or forcible, for it penetrates through all the centuries like a gleam of prophecy and every fact observed confirms its truth.

What necessarily follows from the acceptance of this doctrine? That the personality, the identity, everything which belongs to personality, belongs to the celestial body, and must be retained after it is separated from the terrestrial body. Hence death can work no change. The individuality is no more affected than by stepping from one room to another, or by the garments it wears. Immortality is not a gift bestowed because of certain beliefs, but the birthright of the human soul.

Instead of the future being a bleak and barren promontory, it rises above the fog and clouds of life, and on its purple slopes we behold the friends who have gone before us into the shadows. There are fathers and mothers, our children and friends; there are gathered all the great and good of earth, with outstretched arms of love to welcome us.

The great moral lesson taught by this view of life, here and hereafter, is that the present is the shadow of future realities. To-morrow we die, life here is so brief, an hour, a day, a year, is of little consequence. When we die the dross of this life will fall from us. Its objects, its vain ambitions, estates, bonds and debts, fall as ashes, and the freed spirit stands alone, clad in its spiritual attainments. Never was a wiser command given in any age than to lay up your treasures above. Our friends are there, and it is ours to so order our lives that we shall meet them, unsoiled by the selfishness of this world.

Not ours with vain tears to call back the beloved, but to realize that eternity is just ahead of us, and to so order our lives that when the messenger with inverted torch calls us hence, our robes may be of spotless righteousness, and we may be worthy of acceptance of those who have gone before us.

Do not for a moment entertain the belief that the infinitely loving father has taken the beloved one away. Be assured that the most delightful portion of heaven would not be more attractive than her dear old home, her love may become purer and deeper for angel life, but the friends and neighbors of this life will not be forgotten. You may not recognize her presence when around the hearth the twilight falls, but she can recognize you, and read your thoughts. She will become the guardian angel of the household, and blessed indeed are those whose earth lines stretch across the gulf of death, and to friends of this life add the infinite love of dear ones on the other shore of time. There is hope beyond earth's shadows. There is an eternal life where the aspirations of this will be realized.

It is the divine heritage of our souls. Its joys are to be gained by unselfish lives, devoted to the good of others, by loving words and deeds of kindness.

Delia, we will not recall you to your couch of pain. You have passed from death to life. The angel of the sepulchre is the angel of thy resurrection. She has joined the delightful company of a dear mother, brothers and sister and many friends and relatives. A little time and those she leaves will join that glittering company. It is like a dream, and the waking moment is death, the beginning of the real—after the fitful fever of this life, with its cares, burdens, disappointments and vain endeavors is past. A few more days, more or less, and we shall all be gathered on the evergreen shores of immortality, where there will be no more heart-aches forever and forever, no more partings forever and forever.

Here then beside the casket which contains all that remains to us of the sweetest child—the most dutiful daughter—the truest sister and beloved friend, we say the saddest words

Good-bye! good-bye to the casket—good-bye to the broken clay! But, oh, friends, look beyond! This is the cage, the bird of song has passed through its broken bars, and what is our loss, is the angels' gain "Beyond."

It seems such a little while to me Across to that strange country, The Beyond; And yet not strange for it has grown to be The home of those of whom I am so fond. They make it seem familiar and most dear As journeying friends bring distant countries near.

So close it lies that when my sight is clear I think I almost see the gleaming strand; I know I feel that those who have gone from here Come near enough sometimes to touch my hand. I often think that but for our veiled eyes We should find heaven right roundabout us lies.

I cannot make it seem a day to dread— When from this dear earth I shall journey out To that still dearer country of the dead, And join the lost ones so long dreamed about. I love this world, yet still I love to go And meet the friends who wait for me I know.

I never stand above the Bier and see The seal of death set on some well loved face But that I think, "One more to welcome me," When I shall cross the intervening space, Between this land and the over there, One more to make the strange beyond more fair.

And so for me there is no sting in death, And so the grave has lost its victory, It is but crossing with bated breath, And while we face, a little strip of sea, To find the loved ones waiting on the shore More beautiful, more precious than before.

For the Religio-Philosophical Journal.

#### The Supremacy of Truth—True and False Charity.

The Use of Falshood to Aid the Truth.—Plenty of Charity for Evil-doers, but None for their Victims and their Truth-loving Critics.—Deploable Moral Weakness in Certain Classes of Spiritualists.—Dr. J. H. Buchanan's Statements Concerning Krishna and Christ.—The Mexican Religion.—Quintessence and Jesus.

BY WM. EMMETTE COLEMAN.

I was much pleased to see in the JOURNAL of March 27th, the very sensible and timely article by Mr. Wm. B. Hart in criticism of the extraordinary address of Dr. J. H. Buchanan on "What is True Christianity?" I had, at first, thought of making some reply myself to the Doctor's very peculiar ideas and statements, but I forbore; I am glad, therefore, that so competent a critic as Mr. Hart has felt impelled to take up the cudgels in defense of historic truth. I beg leave to call attention to the following emphatic statement of Mr. Hart, voicing a most important truth, a statement which I heartily endorse, and which is expressive of the sentiments of every conscientious lover of historic verity and accuracy: "hold no man guiltless who knowingly or otherwise, deliberately, lend the authority of his name to the propagation of falsehood which he might easily have ascertained to be such falsehood, the tendency of which is to unsettle established beliefs and to sap the foundations of the dearest and most sacred hopes of the heart of man." And yet every day there are many liberal and spiritual workers doing this very thing—some knowingly and deliberately, some carelessly and recklessly. Their motto is, "Anything to beat Christianity," no matter whether true or false. I am not a believer in doctrinal Christianity in any form or shape, and for twenty seven years I have been its decided and uncompromising critic; but I endeavor always, in my criticisms, to be fair and just, to confine myself to facts, truths. Owing to lack of knowledge on all points I have been sometimes misled, and have used statements deemed true at the time but afterward discovered to be erroneous; but in all cases, just as soon as I have had the truth presented to me, I have at once ceased forever to make use of the untruths formerly regarded as truth, with deep regret that I had, through my lack of knowledge, been guilty of presenting unjust or unreliable data in criticism of erroneous doctrines. This is the only course to be pursued by every honorable man or woman.

Above all things it is an imperative duty to be true to truth. Truth in all matters is the one thing to be sought, cherished and advocated. We should ever be receptive to new truth, and as soon as an error in belief, in philosophy, in science, or in aught else, is detected in ourselves, it should be at once discarded, irrespective of consequences. To endeavor to advance the interests of what we deem true by the use of falsehood or deception of any kind, is in the highest degree reprehensible. Yet how prevalent the practice is! In shame be it said, there are certain classes of Spiritualists who actually apologize for the knavery of parties whom they believe or know to be fraudulent mediums, and deprecate exposure, on the ground that through their frauds converts are made to the cause of Spiritualism and the truth thereby advanced. One upon such disgraceful apologies for falsehood and chicanery! In this case of the world, the truth is able to take care of itself in the long run. Those who apologize for fraud as above indicated, need very much to have their consciences quickened and their sense of the right and the true expanded. There is only one right course to be pursued at all times by every honest person, and that is to be on all occasions upright and downright, fair and square, frank and aboveboard, and according with intense detestation, the Jesuitical practice of sanctioning the commission of evil in order to help on the good. If a thing is true, say so; if false or deceptive, say so. There has been, during the last few years,

a vast amount of irrelevant, misleading, and, in its effects, pernicious twaddle published about the lack of charity exhibited in those lovers of right who have, as an act of duty, been impelled to tell the plain, simple, God's truth, about the numerous frauds and other disreputable persons using Spiritualism to serve their own purposes. The villainy of these persons has been and is something enormous, as every candid, unprejudiced, well-informed person fully knows; and because some of us have dared to tell the truth concerning these creatures we are roundly abused and called "unkind and uncharitable thoughts" towards the evil-doers we are "dwarfing our own souls and thereby retarding our spiritual unfoldment." We are also told that "judgment is mine, saith the Lord," and that we "will have to lift ourselves out of this condition of mind before we can expect to enter the Kingdom of the Soul when only Love is omnipotent." Love of what is omnipotent? I would ask. Is it not love of good, of right and truth? It certainly is not love of folly and falsehood. Is it not the dominance of the love of truth, of justice, of right, and a corresponding hatred of evil, falsehood, robbery, as practiced by the parties whom we "unkindly" (?) condemn, that prompts us to the utterance of the so-called "unkind and uncharitable" thoughts against the persistent evil-doer? It is our duty to be "unkind," in the manner spoken of, to those guilty of such misdeeds. Our unkindness and uncharitableness consists in telling the truth about certain knaves, and warning the people against their impostures. According to the ideas of these self-assured charitable (?) defenders and apologists, for fraud, we should cover up the crimes of these evil-doers, speak orally and in private favorably of them, advertise them in our journals, "let the largess grow with the wheat," as has often been remarked by the so-called "charitable" Spiritualists. In other words, in order to avoid being "unkind" and "uncharitable," we must wilfully lie by wholesale; we must sustain, defend, and aid unprincipled charlatans in their continuous robbery of good men and women, and in long-continued deception and trifling upon the purest, tenderest and most sacred of all human-interests and feelings. If we do not do this, we are denounced by our self-styled "charitable" critics in a most "unkind" and "uncharitable" manner, and we are alleged to be "dwarfing our souls" and to be far from the Kingdom of God. He who aids a thief to rob others is himself guilty of theft, morally and legally; and "to get closer to the great heart of Divine Goodness," as a recent journalistic critic has joined upon us, we must practice "ever-blessed charity," that is charity for the swindlers and frauds; and to do this we are required to aid and abet them in their nefarious work. From such "charity" "Good Lord, deliver us!"

According to these fraud-motive critics, charity for the evil-doers alone is insisted upon. We never hear a word about any "charity" or "kindness" towards their victims. Should our charity be extended to the swindler and none to the many persons whom he robs? We are regaled with much silly twaddle about our duty to the fraud-practicer, but not a word about our duty to their innocent and trusting patrons and dupes. No matter what becomes of the hundreds of good men and women so shamefully deceived by Mrs. Coleman, so long as Mrs. Coleman is protected in her evil work and not interfered with by "unkind" and "uncharitable" exposures. The one thing above all others is, that no unkind or uncharitable thoughts are indulged in, publicly or privately, against Mrs. Coleman, and that she is "charitably" and "kindly" permitted to continue her wickedness unmolested and uncorrected; and if any one tries to interfere with her in any manner, he is, of course, very uncharitable, a self-constituted censor, guilty of "bitterness and abuse," "hatred and vituperation," and indulging in the "Almighty's prerogative" of judgment. Strange to state, these charitable (?) censurers, defencatory of knavery although they abuse us for exercising what they call the "Almighty's prerogative," judgment, never scruple at exercising that prerogative themselves in condemnation of those of us who do not side with them in condoning and excusing deception and folly. They abuse us for being uncharitable and unkind, while they themselves are full of unkindness and uncharitableness towards us. All of their charity is reserved for the human demons infesting the rituals of Spiritualism, sapping its life blood's richest currents. Not a kind word or charitable thought do they express for those attempting to cast out these devils; but instead they do all they can to prevent their dislodgment and increase their power over the spiritual body.

Observe this significant sentence in a recent editorial in a spiritual journal: "Suppose somebody should be convinced of these grand truths by the tricks of a charlatan, who is injured but the charlatan himself?" Such sickening sophistry as this is simply pitiable! Now in such a case, no additional injury results to the charlatan than what had already occurred as a result of her depraved moral condition, according to her perverted sense of right. The injury to the charlatan, over and above that already done to her moral nature by repeated acts of a similar character, is infinitesimal, but the victims of her wiles, to the cause of Spiritualism, and to the well-being and interest of mankind morally, is momentous indeed. (Continued on Eighth Page.)



## GOOD AND EVIL.

## Our Duty, and Pre-natal and Marriage Reform.

BY ALFRED ANDREWS.

"Do (not) unto others what you would (not) have them do to you."

What are our principal or highest duties to ourselves and other beings? To refrain from evil and to do good; or, in other words, to "cease to do evil and learn to do well." This suggests to our minds two ideas, evil and good. Let us consider and try to expand these ideas. First, to refrain from evil is to refrain from any act that shall in any way injure ourselves or any other being. Second, to do good is to do all we can to promote in any way our own highest welfare and permanent happiness and that of other beings. These are the tests to apply to every act we perform. The questions to ask ourselves are these: Will this act-work any harm in any way to myself or anybody else? Yes; then I will not do it. Will this act do any good to myself or anybody else? Yes; then I will do it if possible. These duties are the most comprehensive of any and include nearly all others. They can hardly be separated, for to do the one is to do the other; that is, if we refrain from evil it is certainly a good thing, negatively speaking, and to do good is certainly not doing, or it is refraining from evil. But we should endeavor when possible to be actively employed in doing good as well as, negatively, to refrain from evil. If this is our guiding star we cannot deviate from our true course in life. To do what we know to be evil or wrong will sooner or later cause us unhappiness and misery.

To do good is to lay up capital in a bank from which we can forever draw without in the least diminishing the principal; it yields a compound and unending interest. What acts of our lives can we look back upon with more permanent satisfaction than those in which we have done a kindness to a fellow being? In this is realized the truth of the saying that "it is more blessed to give than to receive." How can this be? We can more surely rise, both morally and spiritually, by lifting up some one else. The muscles grow strong by exercise. The faculties expand only by use. The more we cultivate our benevolent faculties by using them in doing good, the more they expand, and we become more noble and God-like by making others better and happier. So in one sense evil is a good thing; for to help others out of evil is a good thing for us, as it helps us as well as those we help. In this sense the bad are a blessing to the good by furnishing them an opportunity to do good.

Let us stop here a moment and see if we can learn why there is evil in the world. Take as an illustration, or a symbol of good and evil, the phenomena of light and darkness. Imagine yourself at some place in the universe where you could see, plainly and once, the sun and all the planets of our solar system. The sun, radiating a brilliant light in all directions, causes the planets and satellites to be very bright on the side which is turned toward it; but on the opposite side there is a dark conical shadow. These shadows are an essential part of the arrangement of the solar system, but how very small the amount of shadow is in comparison with the great amount of light shining in all directions. The beings living on these planets as they make their daily revolutions are in the shadow of darkness, called night, about half their time; to them it seems as if there was as much darkness as light in the universe; while other beings dwelling elsewhere are in a continual light.

Now this illustration or symbolism, shows completely the comparison or contrast between good and evil existing in the moral universe. While we live on this earth there seems to be about as much evil as good; and evil seems to be a necessary accompaniment or part of our lives; owing principally to our condition of ignorance, undevelopment, and the endeavor to gratify our lower desires or animal nature. It also being necessary to our discipline and to enable us to appreciate goodness; for we enjoy the light more after being in darkness; just as the conical shadow is necessary to the earth, the same natural law governing both; but when we graduate from this school of life after having learned perfectly our lessons in goodness, we shall, no doubt, dwell in some place where goodness will so very much more overbalance evil, that evil will scarcely be thought of except in connection with the earthly life. Nevertheless it is certainly our duty always to try to mitigate evil and overcome it with good.

The universal and unvarying testimony of all the inhabitants of the Spirit-world is, that in order to help ourselves we must help others. The appearance, garments, adornments and surroundings of all spiritual beings in the Spirit-world are wrought out and modified by their deeds. "By their deeds ye shall know them." Good deeds produce good effects; evil deeds evil effects. Good spirits are bright and shining; are handsome and well-formed and have beautiful garments and surroundings. Evil or undeveloped spirits are dark and gloomy and their forms appear effeminate; their clothing is meager and shabby and their surroundings are of the same character. All selfishness and pride cause ugly and repulsive appearance and cannot be hidden. A spirit who in earth life bore a celebrated name, and who when giving spirit communications signed his initials only, was asked why he did not sign his full name, and also if he did not take great pride in his old earthly name? Answered: that he did not care for his former earthly renown, and that if he was now to choose a name it would be simply "Helper."

Good deeds should of course be done from unselfish motives, else they do not benefit the doer, for all self-benefit must spring from a good motive. So it is useless to try to do good deeds from a selfish motive. Every particle of selfishness must, sooner or later, be eradicated from the soul or spirit. Thus far this moralizing has been done to try to lay a foundation for some practical work or interest in the subjects that are to follow. That is the one great object I have in view.

How shall we bring about this result, to refrain from or restrain evil? First and foremost by keeping a close watch and curb upon our own evil tendencies, and in every way to try to overcome them. Next, to seek in every way to assist others in their struggles in the same direction, and especially those who have not the moral strength we may possess. This will probably lead us to reflect and try to discover the cause or source of these evil tendencies.

Let us now take into consideration the condition of human beings as at present constituted. We find that most of them come into this world loaded down with many inherited tendencies to do evil, and that they generally work out these natural impulses. This then would seem to be the very best starting point to begin to restrain evil and to learn to do well; viz., to correct or prevent these pre-

natal evil tendencies. It will hardly be necessary in this connection for me to prove, what every intelligent mother knows, viz., that the unborn child will almost certainly take on the parents' characteristics, and that it can also be molded by the mother in almost any direction she may wish. The seeming exceptions would, upon close investigation, prove this rule.

(This subject lies at the root of all reforms. All reforms, like the temperance reform, the social, lunacy, political reforms, etc., are all undoubtedly good and necessary; but pre-natal reform is at the root of them all, for, if a human being is born with right tendencies, he will in all probability do right if kept under proper influences. To have good fruit we must plant good seed. How many parents have learned this truth by their own bitter experience or by that of their children. Many will assert that this reform is at this time a hopeless task. I will endeavor to show that this is not the case. I have never yet talked with any one on this subject who has not conceded the great need and reasonableness of this reform. In any public movement the first thing to decide, or to have the community assent to, is the necessity and justness of the proposed reform. When this is decided, then the way to bring it about will be discovered.

The entering wedge is already started by the established laws for the prevention of cruelty to children. Public opinion is already settled upon that point. Now, we have at present, only to drive home this wedge, or work on the line of cruelty to children. Is it not as cruel to have a child born from, and brought up by, diseased, lazy, drunken, criminal parents, as it would be to take a young babe from the best parents and place it among the worst parents to be brought up? Q, how it makes one's heart sink with sorrow to see what a multitude of little helpless children are struggling along through a miserable existence, ground to the earth with diseased, crippled, loathsome bodies, and vicious dispositions, the result of their parents' or ancestors' selfishness or passions. What greater cruelty than this? Verily the sins of the fathers are visited upon the children. Here is truly the case where the innocent suffer from the sins of the guilty. A child has as much right to be well-born as we have to "life, liberty, and the pursuit of happiness." The unborn child's declaration of independence should be: "I have a right to be born right. I have a right to start in life without being handicapped with my parents' sins."

This will bring up the question of marriage as it is closely allied to this subject. Well, by all means, let us discuss the marriage question in this connection, and if we can reform the method or customs of marriage, we will also solve the divorce problem, which seems to be a prominent one at this time. The question should be, not how to get divorced, but how is the best way to get married? If this is rightly done there will be no need of divorces. If persons were properly mated and rightly informed upon pre-natal subjects, then both the evils of divorces and pre-natal evil tendencies would be brought far toward being overcome.

Probably in this matter many will exclaim: "I have a right to gratify my natural desires without any interference." Let us see about that; let us bring out our touchstone or test question and apply it in this case. You have no right in any way, directly or indirectly, to work any harm to any human being. You might just as well say, "I have a right to drink rum, even though I am sure to get drunk and abuse my children." All natural desires are for a good use only. Acquisitiveness is a good thing if not carried so far as to cause one to become a miser or to steal. But some will say that "we cannot restrain this evil by law." Why not? We have as much right to restrain one evil by law as another. As much right to prevent pre-natal cruelty as post natal cruelty.

But suppose one does abuse any of his God-given powers to his own detriment; is it less of an evil that he injure himself, rather than that he injure several other persons. We should treat the abuse of the procreative passion on the same principle as the abuse of any other passion; just as we treat a person who works any harm to his fellow-beings, by putting him where he cannot injure any one; then try to teach him self-restraint or to reclaim him. This should be the design of all prisons and penal institutions—not punishment merely, but reclamation, and the teaching of the erring one to control his abnormal development; and also to try to cultivate the opposite faculties so as to produce an equilibrium in an unbalanced brain, viz.; if any one is abnormally developed in combativeness and inclined to fight and commit murder, the opposite or benevolent faculties should be cultivated and developed so as to balance or control the destructive ones and thus produce an equilibrium in the mind of the being.

There is scarcely a physician living but who will say that he knows of many persons who should never get married on account of their liability to transmit diseases or bad health to their offspring. What moral right has a lazy, drunken, cruel or diseased person to bring children into the world to suffer a miserable existence and for other people to support? And they are the very ones who generally have the most children.

A case has just been published where a deaf and dumb man and woman have been married; this I consider almost a crime, especially if children are the result, for they will in all probability have the same imperfections as the parents. Let us see that such persons have no legal right to do these things as they certainly have no moral right thus unnecessarily to impose burdens upon others.

Let us for a moment try to see how these reforms could be brought about. First, by moulding public opinion in this direction. This can be done to a great extent by individuals. Each one interested in this subject should, when a proper opportunity is presented, introduce, discuss and urge these ideas. When the subject of marriage is spoken of, a few words ingeniously dropped would surely bring on a discussion. The best book upon this subject that I have ever read is a little work called "Heredity," by Loring Moody. It should be read by everybody, for it gives in a small compass the gist of the whole subject.

How almost universally it is the case that young people get married from impulse only, without bringing reason and good judgment into play; with complete ignorance and misconception of the true purpose of marriage; when both parties try to make a good bargain, as it were; when each one tries to get a better partner than he or she can possibly become; that is, by putting forward their best points and concealing their worst ones. The marriage state imposes grave duties and responsibilities; among them is the bearing and rearing of a reasonable number of children, and which the better class of people frequently try by questionable means to avoid, thus often injuring themselves or their

offspring by such criminal practices. They, perhaps, being ignorant of the fact that from the very beginning of the conception of a human being nature carries on her work to perfection, even though some parents may force the immature embryonic being unbidden into the Spirit-world; and that such spirit will certainly meet them in the future state to their utter condemnation. The human being is a spiritual being and if not allowed to come to maturity in the material world, it will surely live and mature in the spiritual world.

Now, any one who is not willing to assume these duties and responsibilities to a reasonable extent, and fulfill them to their utmost ability, has no right to enter the marriage state. These conditions, of course, require the practice of much self-denial, but such self-denial will surely bring its own reward. On the other hand, those who do not enter the marriage state lack some of the richest, happiest and most beneficial experiences of life, and so have not fulfilled completely the purpose of their being. Thus we see that selfishness comes to the front in marriage as well as in everything else. If the unbiased opinion of older and experienced persons were sought and their judgment followed, how much contention and misery might be avoided.

I really believe the plan suggested by Dr. Foote of having a board of commissioners of marriage, composed of both sexes, to advise in this matter is far better than the present haphazard way. Candidates for marriage might submit themselves to an examination upon the various important points involved in the marriage relation, and receive a license, or an adverse recommendation according to their fitness or unfitness for each other. I believe something of this kind is already in operation in some countries. In the State of Virginia a bond is given by those contemplating marriage to guarantee the support of the offspring. This may seem to be a very bold suggestion, but nevertheless it is founded in reason and would bring about beneficial results.

Let impulse and passion be restrained or controlled by reason and good judgment. One great purpose of this life is, for us to learn to control all desires by wisdom. I can see no reason why this subject of marriage, which is one of the most important of all the acts or events of life, should not have the most deliberate and mature consideration; and that the young should be guided by, and yield to, the experience and good judgment of older persons. The subject of procreation has been too much degraded and involved in mystery. It should be regarded as one of the most sacred functions of the human being, and ought surely to be under the control of wisdom, for the abuse of this function is visited by nature with the most severe penalties. Let us therefore elevate it to its proper place.

Those noble natures who have reflected upon and studied this subject deeply have come to the conclusion that the marriage relation, where parties are perfectly mated and controlled by reason, is the most natural, blissful and enduring of all relations or conditions. All spirits unite in declaring that the perfect angel or archangel is a dual being; male and female human spirits united for eternity. This is most reasonable, for no single human being could always be perfectly happy without another human being of the opposite sex, in whom would be found that which would completely satisfy its own legitimate desires.

In this light, then, how important and far reaching this subject becomes. What condition more blessed than that of the well-mated husband and wife? The only thing wanted to complete their happiness would be the well-born child. Here is a picture of perfect bliss so far as mortals can comprehend it.

After looking over the whole field of reform and the abatement of evil and misery, I am firmly convinced that these subjects of marriage and pre-natal reforms are the most necessary, practical, hopeful and urgent of all reforms. The great need now is, to arouse the public mind upon these subjects and the way will soon be devised to bring them to a prospective accomplishment. There is no way in which we can so quickly and surely elevate the condition, physically, morally, mentally and spiritually of the human race, as by striving earnestly to bring about these grand reforms, and thereby help ourselves by the universal law that if we strive to benefit others we consequently benefit ourselves.

Yonkers, N. Y.

## Matters Touching Theosophy.

To the Editor of the Religio-Philosophical Journal:

Will you permit me to say a few words in regard to some correspondence I notice in your valuable paper? It is that regarding Bro. Gopal Vinayak Joshee, of Bombay, about whom Prof. Elliott Cones and Dr. Shufeldt appear not to agree. Having been present at the founding of the Theosophical Society, in 1875, as its Secretary, and ever since then a hard worker in its ranks, I presume to say a few words with your permission, upon my own views.

The remarks of Dr. Shufeldt and Prof. Cones' reply, in yours of February 20th, are likely to arouse misleading ideas. Dr. Shufeldt asked what good Mr. Joshee was doing us, and what knowledge he possessed; and Prof. Cones leaves the impression that, perhaps, Mr. Joshee is in some occult way connected with the official, or with the esoteric work of the Theosophical Society.

Bro. Joshee I know very well. All ridiculous impressions should at once cease about him. He is a Brahmin and a patriotic Hindoo. His wife has been studying medicine here, and he came over to this country, moved by his wife's presence and a desire to see this country. As for his being a traveling adept who performs wonders, or who reads thoughts, astral light or what not, it is all bosh, and he himself is the last man to make such claims. He is merely a mild Hindoo who has no hesitation, now that he is here, in undermining the foundation of entrenched Christianity, just as the missionaries tried to do for his own religion in India.

But by Dr. Shufeldt and Prof. Cones a sort of mixture of Joshee with Theosophy has been made; and, indeed, I know several who just through such things as these letters, get the idea that Joshee is, perhaps, one of an advance guard of adepts—a most ridiculous position to take. He is not. He has been heard by me and others to say that he knew nothing of the existence of Mahatmas, so much talked of in connection with the Theosophical Society. But in Prof. Cones' letter I find the most fruitful cause for misapprehension. He says he does not know what Theosophy is. There is a great difference between knowing what a thing is, and the actual knowledge of it. If Prof. Cones means the occult laws of nature, then, of course, we can understand him. But he ought, in that case, to say what he means, and leave no room for misunderstanding. Then, again, from the context it must follow that the Theosophy talked of, is that so widely known

as promulgated in and by the Theosophical Society.

There cannot be much doubt on that head, for enough has been printed upon it. Theosophy, broadly stated, is Universal Brotherhood; and that more particularly analyzed—yet still very broadly—is the effort to convert our lower nature into higher nature, and thus to add in the great process of evolution going on throughout the macrocosm. Prof. Cones says he wishes he knew what Theosophy is. This, coming from a man who is at the head of the Administrative Board of Theosophical work in this country, leads to false views in others, for they say, when the subject is broached: "Theosophy—oh! that is something no one knows anything about, and its chief official in the United States says it will be many years before even he can discover it." Now, while the professor's letter is excellent and contains many hints of the mixed terminology now bandied about, consisting often of a misunderstanding of Sanscrit terms, such as *chitta*, *ananda*, *manas*, mixed up with soul, spirit, God, and like words, all undisturbed, but of which terms he, no doubt, has a good understanding, I only wish to direct myself to the misunderstandings referred to. Our work, our final goal, is clear. Many members feel daily that they get inspiration, help, knowledge, from their discussions and meditations on the laws laid down. They admit that the complete knowledge of all of Theosophy is difficult to obtain, but material science stands just there, too, in respect to the visible universe. In Brooklyn and New York are private, inner groups of Theosophists who occupy themselves with constant inquiring and analysis into and of Theosophical teaching, meanwhile trying to practice its rules; but they are not engaged in raising shades nor in trying to get out of their bodies, nor in seeking for psychic development. That they think is likely to lead to error if pursued for itself. It comes in time, in its proper place, if each one strives to convert his lower nature into higher. These sorts of groups also exist in other cities, and from my correspondence coming from every part of this country, I know that some devoted Theosophists are able to say that they have gained more real knowledge and more mental stability from Theosophy than they ever did from anything else. They do not amuse themselves with either Masonry or the Lodge of Mizraim, well knowing that no 33° "Scot Rite Mason"—I quote—has anything for them, nor has the Lodge of Mizraim either. Both are mere wills of the wisp: *Vox et preterea nihil*, sound and fury signifying nothing.

New York.

WILLIAM Q. JUDGE.

## The Spiritualist Alliance on Mesmerism.

It will be seen that the relationship existing between the phenomena I have just described and mesmerism is extremely close; in fact, it is difficult to believe that the higher phenomena of thought-transference and the more elementary forms of electro-biology are not due to identical causes. The history of mesmerism is extremely interesting, and it is most instructive to watch the progress of the phenomena.

The first aspect under which I propose to consider mesmerism is that of its curative powers. The curing of many disorders, especially those of the nervous system, by the action of sympathy by contact is of great antiquity. In the middle of the seventeenth century we have the instance of the philanthropist Valentine Greatrakes (or Greatrakes), who cured by the power of his vital energy all who came to him afflicted with such diseases as hysteria, tetanus, epilepsy, and the rest of the nervous ailments which afflict susceptible humanity; his special diseases being scrofula (?) and ague; multitudes, we are told, flocked to him from all parts until he was forced to limit his exertions and practise his cures on certain specified days, and at certain specified times, only.

From this time to the days of Dr. Mesmer we find recorded periodical instances of this simplest form of electro-biology, the fullest developments of which have been so remarkably exemplified by the authorities I have quoted above. If anyone desires to subject these matters to the test of practical experience, let him take any case of ordinary neuralgia and treat it in the following way: It is presumed that the seat of the neuralgia is the head, and that, as is usually the case, the region of the greatest pain is across the eyes and forehead. Let the sufferer be seated, and place the tips (the fleshy balls) of the second and third fingers of the left hand upon his right temple, then, gazing steadily at him, apply the same fingers of the right hand to the opposite temple, and in this position—gently vibrate the right hand, willing at the same time very strongly that the pain shall leave the patient; in a few minutes the pain will entirely disappear. I never knew this plan to fail, and have applied it successfully even to myself, and relieved myself of the most raging neuralgia by its means. If the pain which it is desired to alleviate be toothache, the tips of the fingers must be drawn along the jaws in the manner laid down further on for making mesmeric passes; for headache the passes must be made over the head and down the sides of the face to the chin, and in this manner almost any bodily pain may be alleviated. The great essential is strong will that the pain shall leave the sufferer, patience in applying the remedy, and a firm confidence in its efficacy.

We now reach the consideration of the methods requisite for the production of the mesmeric sleep, which may be effected in a variety of manners, any particular one of which may be especially efficacious with any particular subject, and which also may be used either singly or combined. The subject should be seated or reclining in an easy chair, and being placed in front of him you should proceed as follows. A penny or a florin should be placed in the subject's hand and at this he must gaze fixedly for a time extending from one minute to five, long enough in fact to bring the mind into a state of complete repose, by the dazzling or fascinating effect of the prolonged stare. The favorite object for this purpose is a zinc or silver disc with a stud of copper or gold let into the centre, but a coin will do as well. All this time you must will strongly that the subject shall become quite quiet and passive; when this condition appears to have supervened place the hand lightly on his head and raise it till his eyes meet yours, and directing him to gaze fixedly at you, commence making passes from the top of the head of the subject over his face and down to the stomach; the fingers should be slightly and naturally curved, and should keep at a distance of about half-an-inch from the face and body of the subject. At the end of the pass (i.e., at the stomach) throw the hand away, as it were, to the left or right, closing it and bringing it back in a circle to the head of the subject in such a manner that the back of the hand is not presented to him, for this would have a de-magnetizing effect. Continue this operation very slowly, now and

then holding the fingers for a few seconds opposite the eyes of the subject, strongly willing all the time that he should close his eyes and go to sleep. If he does not do this, and the continued gaze appears to occasion him uneasiness, tell him to close his eyes and continue the passes; this will be a great relief to him, and in a short time you will notice a twitching and trembling of the eyelids; this is the first symptom, and having observed this you may perform the following experiments. Hold the fingers for a few moments before his eyes and then say authoritatively "You can't open your eyes," willing strongly at the same time that he shall not do so. You will probably find that he cannot possibly do so: if he can, do not be discouraged but repeat the experiment after a pause. If the preliminary drowsiness and twitching of the eyelids take place, success is certain sooner or later to attend your efforts. The operation may take from three or four minutes to twenty minutes or half-an-hour: never be discouraged by early failures, perseverance is almost certain to be rewarded by success. Mr. Buckland suggests the following test of whether a mesmerist can magnetize a particular subject or not. Stand behind the subject and placing your extended hands on his shoulders with your thumbs pointing down between his shoulder blades will strongly will that he shall fall towards you. If he sways in your direction your task will be an easy one, if he sways away from you, you will have some difficulty in magnetizing him. At any stage of the proceedings a subject may be de-magnetized by making reversed passes, i.e., pointing the hand palm upwards at the stomach and throwing it sharply upwards towards the head, and blowing sharply upon the forehead. This will generally awake the subject instantaneously, but should every means fail the patient may be left to wake of himself, which he will do quite naturally and greatly refreshed in the course of an hour or two. Cases have occurred where the subject has obstinately refused to wake for twenty-four or forty-eight hours, but even in these extreme cases (which are very rare) no danger need be apprehended, and there is absolutely no cause for any uneasiness; the one thing of vital importance which must be most strictly attended to is that no one save the mesmerist must be allowed to touch the subject whilst he is asleep, as this produces uneasiness, hysteria, coma, and even convulsions. The making of the passes produces no effect of an unpleasant description upon the subject; on the contrary the processes of mesmerism are infinitely soothing, the only sensations produced being those of a cold air emanating from the fingers of the mesmerist, or a warmth or tingling sensation in the skin of the subject. In curative mesmerism it is sometimes advisable to continue the passes down to the feet, but for ordinary purposes the pass described above will generally have all the desired effect. Another process recommended by Dr. Gregory is as follows:—Sit down close before the subject, take hold of his thumbs with your thumbs and fingers and gently pressing them gaze fixedly in his eyes whilst he does the same; a strong effort of will under these circumstances will generally induce the mesmeric state. Two things only are necessary in mesmerism: complete passivity and willingness to be operated upon on the part of the subject (no person of ordinary strength of mind can possibly be mesmerized against his will) and intense concentration on the part of the mesmerist. A leading mesmerist, Mr. Lewis operates merely by an intensely concentrated gaze, whilst Dr. Darling and Mr. Braid mesmerize by making the subject gaze fixedly upwards at a small object (such as a disc or the end of a pencil case) held before the eyes a little above their level. However the sleep is induced, when it seems to be profound raise the hand of the subject about six inches and let it go; if it falls back heavily without awaking him the mesmeric sleep is produced, and you may now proceed to investigate some of the simpler phenomena. First tell him he cannot open his eyes, as laid down above, and having succeeded with this, make a few passes below the jaw, and tell him he cannot open his mouth. You can then press the palms of his hands together and defy him to separate them, or making him clench a coin in one hand defy him to let it drop. In this state some very interesting experiments may be made, such as the following and tell him he does not know his own name, and making passes across his lips, ask him what it is: he will find it impossible to tell you. Tell him he has forgotten (say) the seventh letter of the alphabet, and tell him to repeat it: when he gets to G will strongly that he should not be able to repeat it, and the same impossibility will ensue. In the same way you may give him a book telling him it is a cat, or a foot-stool, telling him it is a bird, and he will accept your statement, treating the object given him in accordance with its newly-acquired imaginary character. The subject may be made to represent any well-known character or to do any particular act or series of acts, or he may be made to laugh, cry, or chatter at the will of the operator. At this point it is well to wake the subject as it is not advisable to continue the mesmeric phenomena too long without a pause.

—Light, London.

A goose which has just died at Stuttgart left the flock, while still a gosling, and resolved to have nothing more to do with its companion geese, but to try a new way of life for itself. So it boldly marched into the barracks of a Uhlan regiment one day and stationed itself next the sentry box. The Uhlans were touched by the goose choosing to ally itself with their corps, and built a shed for it to live in. For twenty-three years neither threats or persuasion were able to separate this bird from its adopted regiment. When the corps changed quarters the goose went with them, and when the Uhlans went to fight for their country the desolate creature took up for a time with a battalion of infantry; but no sooner did the first Uhlans enter the town than the goose marched out to meet them, and went with them to her old quarters. Since her death she has been stuffed, and is to be seen in a glass case on the gate of the barracks of Stuttgart.

In acquiring Burmah, England has got possession of vast forests of teak, which, never plentiful in India, was becoming commercially very rare. Of all the woods grown in the East that is the most valuable. It is neither too heavy nor too hard; it does not warp or split under exposure to heat and dampness; it contains an essential oil which prevents its rotting under wet conditions, and at the same time acts as a preventive to iron and repels the destructive white ants; it is, withal, a handsome wood, of several varieties of color and grain, and takes a good polish.

Horsford's Acid Phosphate.  
Beware of Imitations.  
Imitations and counterfeits have again appeared. Be sure that the word "HORSFORD'S" is on the wrapper. None are genuine without it.



## Woman and the Household.

BY HESTER M. POOLE.  
(106 West 29th Street, New York.)

## THE NEW LEAF.

O would our leaves of life be fair  
With faithful writing everywhere!  
O would that love shone clear and true  
Each plan and purpose ever through;  
That zeal did never faint and tire;  
That hope ne'er waned to low desire;  
That each New Year's dawn should bring  
The old year's buds to blossoming;  
And so all plans and hopes should tend  
Through patient work to perfect end!

—A. A. Hopkins.

## THE WORKINGWOMAN.

If bureaus are established in city and town, by means of which, as has been suggested, woman's work can be equalized, there are obstacles in the way which have not yet been considered.

For a large portion of these women who work hard to keep body and soul together and oftentimes fail, or who starve one and degrade the other in the effort, are violently opposed to going into the country at all. And as for household service, they had about as soon die as undertake it, Grant that their position is mainly unreasonable, we must consider their objections and see how they can be removed.

In the first place the city is an overpowering magnet. It draws to its bosom and holds there with resistless force, the greater part of those who once feel its attractions. The poor woman sees warmth, beauty and luxury, even if it is outside of her circle. She is not sufficiently developed to live within her own resources; often she has none yet awakened. If she were sure of a decent home, kind treatment and some companionship, she might try to live there. But the greater number, I am convinced, would be glad to go, if they knew where they were wanted in good homes, and how to find them. Will not some philanthropist help make the way clear, and so benefit and equalize both city and country?

In the next place, the life of a domestic should be made more attractive; fewer hours would be required of her, and she should be treated with greater kindness and consideration. A sense of human fellowship, of interest in daily life, her wants, struggles, joys and sorrows, should be carried into the kitchen and not confined to the parlor. It may not be met with the proper spirit, but on the other hand, it may bring sunshine into a lonely, dispirited heart. The employer has the advantage, and the onus rests on that side.

An article on those topics, by Elfrida, on the sixth page of the JOURNAL of February 13th, is so timely and true, that there is a strong temptation to transfer the greater share of it to this column. The writer has touched upon a problem which is yearly growing more tangled. Among other truths, she states these, sharply and pertinently:

## A MISTAKE.

"One great mistake some otherwise intelligent ladies make, is to suppose that a working woman must necessarily be an ignorant one, and treat her as such. It often happens that such unfortunate women are true ladies, well educated and finely reared. It is such that suffer untold that cry to heaven for vengeance to society for its tyrannies. Many women—more than are supposed—have not the discernment to know the difference between a truly bred lady and a girl that can not read. The woman who works in the kitchen, if a lady, must be shut out from all congenial associations, and thrust among the coarse, who ridicule her fine qualities. Their coarse tastes are exceedingly repulsive to her. She suffers as no one can imagine, unless experienced. Here is a life utterly lonely, and bitter as wormwood. A coarse woman with a domineering disposition will tyrannize over her finer sister who is her intellectual and spiritual superior, with a presumption of haughty superiority that acts upon her victim like the poison of malaria. That a woman must be shut out from the society of those of refined tastes and habits, because she works, is an outrage. It is one of the most cruel things that unthinking man inflicts upon his fellow-man. The coarse and illiterate can not appreciate her and they misrepresent her in every thing, and hurt her in every way. A flower that should bloom among its fellows in the garden is thrust out among weeds and thistles. The stigma society has placed upon work, and more especially upon kitchen maids, is one of the greatest curses of this abnormal world. So long as this stigma rests upon labor inefficient work will be done."

The writer of the above has rightly arraigned employers, but has given no reasons why labor is so regarded. It seems to me that we need to understand them, in order to know and to apply the remedy.

In the first place, living has become more complex and extravagant, year by year. Americans are foreign manners and increase class distinctions in proportion as they accumulate riches. A recent visit in Washington has led me to observe the change that has taken place in that city, during the last eight years. Etiquette, pomp and ceremonies are burying democracy out of sight fathoms deep. In official circles there is nothing democratic left—(using the word not in a political sense). The simplicity which reigned in many parts of the republic, is gone forever, unless a deeper sense of the brotherhood of man, and a conception of what constitutes true value, is awakened. Vener is taking the place of the real wood, and glitter the place of gold, until people forget there is anything but superficial show. In such a state of things, is the kitchen-maid, though she be as lovely as Cinderella and wise as Penelope, to have social recognition?

It is not so many years since, in the rural portion of New England, the "lured girl" sat down to the table on terms of perfect equality with her employers and was treated in every way as one of the family. After the noonday dinner, she put on a clean dress and apron, sat down with the squire's wife and daughter; even if they had company in the "best parlor," and took part in the conversation. For she was not an ignorant foreigner, ill-bred, unkempt, dirty and ignorant, but a self-respecting, intelligent young woman. She was the daughter of a neighbor, generally, who had a quiverful of children, or who was poor, and her social condition depended alone on her intelligence and worth.

## AND TO-DAY.

If the same young person seeks a situation now, she comes in competition with a class fresh from the bogs of Ireland, or the rice fields of China, persons with whom she can not associate. And she receives the same treatment that they do, because the employers are used to that class only, or because they have not learned to discriminate. If they have become snobbish and fail to treat "help" according to their merit, it proves what was stated at the beginning of this article, that

democracy is swiftly and fatally giving place to aristocracy.

There is too much to be said on this subject to be covered in this column. For, as long as a kitchen-maid is expected to work from five or six in the morning till seven or eight at night, we can not expect to secure a high order of intelligence. No angel is content to work in a dingy kitchen twelve or fifteen hours a day, compounding a variety of dishes, washing pots and kettles, and doing all sorts of drudgery. Frequently her bed-room is the coldest, smallest, meanest room in the house, unfit to sit in or sleep in, when the work is done. She sometimes works in the basement room, ill ventilated and lighted, with the one monotonous round of work, and no respite except a little while on the Sabbath. Is that a way in which the human soul can develop?

## Magazines for May Received.

**THE ATLANTIC MONTHLY.** (Houghton, Mifflin & Co., Boston.) The first two chapters of William Henry Bishop's new serial, *The Golden Justice*, appear in the *Atlantic* for May. Charles Egbert Cradock's installment of *In the Clouds*, in her best manner. Henry James continues his *Princess Casamassima* in characteristic style. The fiction of the number is completed by a sketch of New England life, *Marsh Rosemary*. Mr. John Fiske continues his papers on American History by one treating of *The Weakness of the American Government* under the Articles of Confederation. Mr. E. P. Evans has an instructive paper on *The Aryan Homestead*. Memories of London, contains pleasant reminiscences of English art and artists of thirty years ago. Mr. Maurice Thompson has an article on *Bird Song*; and there are five excellent poems. Criticisms of recent books of travel and other volumes, with the Contributor's Club and books of the month, complete an admirable number.

**THE MAGAZINE OF ART.** (Cassell & Co., New York.) The *Magazine of Art* for May is made particularly timely by an account of the Mary Jane Morgan collection of pictures illustrated by engravings from some of the most notable pictures in the number is on Benjamin Disraeli, illustrated with reproductions of Millais' portrait, Boshin's portrait bust, and a page of caricatures. Following this article is one on *Ceilings and Walls*. Mr. T. Nelson Maclean, an English Sculptor is taken up and discussed, and examples are given from his work. Mr. Leader Scott has the paper on *Romance of Art* this month, and Lewis F. Day discusses *Art in Metal Work*. The editor of the magazine signs his initials to a capital paper on some new books. Katharine de Mattos' writes of *Medieval Almayne*, and then comes the well filled department of American and Foreign Art notes.

**POLITICAL SCIENCE QUARTERLY.** (Grim & Co., New York.) Volume one, number one, of this quarterly, is out, and the publishers say: *The Political Science Quarterly* furnishes a field for the discussion of political, economic and legal questions. The legal questions treated will be principally questions of public law—constitutional, administrative and international. The point of view and method of treatment will be scientific. At the same time it will be the effort of the editors to have results of scientific investigation presented in an intelligible manner and in readable form. The topics discussed will be primarily such as are of present interest in the United States. Annual subscription price three dollars, single numbers, seventy-five cents.

**CASSELL'S FAMILY MAGAZINE.** (Cassell & Co., New York.) The frontispiece of *Cassell's Family Magazine* for May illustrates a poem found further on in its pages. There are other poems, serials, some short stories, and the fashion letters from Paris and London which are very absorbing at this time of the year. The gathering is full as usual, and keeps the reader as-captivated of the world's inventive work.

**THE QUIVER.** (Cassell & Co., New York.) The first of a series of *Three Famous Abbots* opens the reading matter of this issue. Poems, short stories, besides serials, contribute to the interest of this month's contents.

**LADIES' FLORAL CABINET.** (New York City.) (For April.) A magazine devoted to Floriculture and Domestic Art.

**GLEANINGS IN BEE CULTURE.** (Medina, O.) (For April.) A monthly devoted to bee culture.

**BABYLAND.** (D. Lothrop & Co., Boston.) Short stories in large print will amuse the youngest readers.

## BOOK REVIEWS.

(All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.)

**THE HISTORY OF RUSSIA.** By Alfred Rambaud. Illustrated by L. R. Lang. New York: John B. Alden. Price, 2 vol., cloth, \$1.75.

Rambaud's History of Russia is a standard history of Russia. This author's works have given him fame, and he is admitted to stand at the head of European authorities on his chosen subject. He has read widely and studied closely the Russian originals; is familiar and has a large acquaintance with Russian literature, and has skillfully assimilated vast stores of information into an orderly and vigorous narrative. Russian history begins almost in myth, and emerges into a clear light only in comparatively recent times. Altogether this is a work that may be read uniformly with profit and often with interest; an authority that may be consulted with confidence, filling an important place on the historical shelf.

## New Books Received.

**THE RECORD.** A Poem Illustrating the Philosophy of Life. New York: John W. Lovell Company. Price, \$1.25.

**ALDEN'S CYCLOPEDIA OF UNIVERSAL LITERATURE.** Vol. 2. New York: John B. Alden. Cloth, gilt top, price, 60 cents.

**SHE STOOPS TO CONQUER AND THE GOOD-NATURED MAN.** By Oliver Goldsmith. Cassell's National Library. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Price, 10 cents.

**THE CASTLE OF OTRANTO.** By Horace Walpole. Cassell's National Library. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Price, 10 cents.

"I was all run down, and Hood's Sarsaparilla proved to be the medicine I needed," writes hundreds of people. Take it now. 100 Doses \$1.

A younger brother of the famous Marquis of Queensberry has just arrived in San Francisco from the Sandwich Islands.

**Catarrh and Bronchitis Cured.**

A clergyman, after years of suffering from this loathsome disease, Catarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Dr. J. Flynn & Co., 117 East 15th St., New York will receive the recipe free of charge.

A cable message can be sent from New York to London and an answer received in six minutes.

Pico's Cure for Consumption is the Best Cough medicine. 25 cts. per bottle.

In competition for a prize an English lad offered the following essay on Columbus: "Columbus was a man who could make an egg stand on end without breaking it. The King of Spain said to Columbus, 'Can you discover America?' 'Yes,' said Columbus. 'If you will give me a ship.' So he had a ship, and sailed over the sea in the direction where he thought America might be found. The sailors quarrelled, and said they believed there was no such place. But after many days the pilot came to him and said, 'Columbus, I see land.' 'Then that is America,' said Columbus. When the ship got near, the land was full of black men. Columbus said, 'Is this America?' 'Yes, it is,' said they. Then he said, 'I suppose you are the negroes?' 'Yes,' they said, 'we are.' The chief said, 'I suppose you are Columbus?' 'You are right,' said he. Then the chief turned to his men and said, 'There is no help for it; we are discovered at last.'

The glaciers of the North Pacific coast are small but magnificent. The Muir is three miles long, with a perpendicular face of 400 feet, stretching like a frozen waterfall or gigantic dam entirely across the head of the glacier bay. Its breast is as blue as turquoise. At a distance it looks like a filled tent from the azure sky and laid across the brow of the cliff. The full blaze of the southwestern sun lights up its opalescence it gleams like the gates of the celestial city.

One of the curiosities of light and heat is the fact that rays of the sun should pass through a cake of ice without melting it at all, as is the case when the thermometer stands a little above zero. That the rays of heat actually penetrate the ice is shown by the fact that a lens of ice may be used for setting fire to inflammable substances.

The *May Century* will contain the last paper written by General McCallan for publication. It is a description of the critical time from the Second Battle of Bull Run to the advance from Washington toward South Mountain and Antietam. On the morning after General McCallan's sudden death the manuscript pages of this unfinished article were found on his table. General McCallan's literary executor, Mr. William C. Prime, furnishes an introduction.

Miss Rose Kingsley, the daughter of the novelist, will contribute an article to the *May St. Nicholas*, describing Shakespeare's boyhood, with pictures of the poet's home, the school, etc., by Alfred Parsons.

## That Tired Feeling

The warm weather has a debilitating effect, especially upon those who are within doors most of the time. The peculiar, yet common, complaint known as "that tired feeling" is the result. This feeling can be entirely overcome by taking Hood's Sarsaparilla, which gives new life and strength to all the functions of the body.

"I could not sleep; had no appetite. I took Hood's Sarsaparilla and soon began to sleep soundly; could get up without that tired and languid feeling; and my appetite improved." R. A. SANFORD, Kent, Ohio.

## Strengthen the System

Hood's Sarsaparilla is characterized by three peculiarities: 1st, the combination of remedial agents; 2d, the proportion; 3d, the process of preparing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown. Send for book containing additional evidence. Hood's Sarsaparilla tones up my system, purifies my blood, strengthens my appetite, and seems to make me over. J. P. THOMPSON, Register of Deeds, Lowell, Mass.

"Hood's Sarsaparilla beats all others, and is worth its weight in gold." J. HARRINGTON, 124 Bank Street, New York City.

## Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Made only by C. I. HOOD & Co., Lowell, Mass.

100 Doses One Dollar.

## NO MORE ROUND SHOULDERS!

KNICKERBOCKER'S SHIRT-IRON BRACE

and Suspenders combined. Expands the Chest, promotes respiration, prevents a round shoulder, a perfect Shirt Supporter for Ladies. No other brace improves the posture like all others. All sizes for Men, Women, Boys, and Girls. Cheapest and only Reliable Shoulder Brace. Sold by Druggists and General Stores, or sent postpaid on receipt of \$1 per pair, plain and figured, or \$1.50 silk faced. Send check or money order to the body. Address: KNICKERBOCKER BRACE CO., Easton, Pa. N. A. JOHNSON, Prop.

Send for a FREE SAMPLE.

To introduce the great household remedy, "Gordon's" Knickerbocker's Shirt-Iron Brace, we will send a sample free to anyone sending address. Agents wanted. Address: E. G. Richards, sole proprietor Toledo, O.

**PARKER'S TONIC**

The Best Cure for Coughs and Consumption

and all diseases arising from defective nutrition, impure blood and exhaustion. Given saves life. Cures when everything else fails. \$1 at Druggists.

**CONSUMPTION.**

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind of lung disease have been cured. It is a simple and easy remedy, and will cure you in two weeks. Send for a FREE SAMPLE. Address: DR. T. J. DODGE, 117 West 15th St., New York.

**GIVEN AWAY! FREE HOMES**

SEWING MACHINES. United States.

How to Get Them. Where to Invest Money or find Employment. Hold in the hands of the best authorities. Send for a FREE SAMPLE. Address: THE WESTERN WORLD.

**ON 30 DAYS' TRIAL.**

**ELASTIC TRUSS.**

Has a pad different from all others. It is a simple and easy remedy, and will cure you in two weeks. Send for a FREE SAMPLE. Address: THE WESTERN WORLD.

**SENSIBLE TRUSS.**

Has a pad different from all others. It is a simple and easy remedy, and will cure you in two weeks. Send for a FREE SAMPLE. Address: THE WESTERN WORLD.

**W. M. T. STEAD,**

**A LIFE FOR THE PEOPLE.**

Reprinted from the London edition, with an introduction by MISS FRANCES E. WILLARD.

Everybody should have this book, and get the truth of the matter. Sent postpaid on receipt of 10c.

**DANIEL AMBROSE, Publisher.**

60 Dearborn St., Chicago, Ill.

## The Hair May Be Preserved

To an advanced age, in its youthful freshness, abundance, and color, by the use of Ayer's Hair Vigor. When the hair is weak, thin, and falling, this preparation will strengthen it, and improve its growth.

Some time ago my wife's hair began to come out quite freely. She used two bottles of Ayer's Hair Vigor, which not only prevented baldness, but also stimulated an entirely new and vigorous growth of hair. I am ready to certify to this statement before a justice of the peace. — H. Hulsebus, Lewisburg, Iowa.

About five years ago my hair began to fall out. It became thin and lifeless, and I was certain I should be bald in a short time. I began to use Ayer's Hair Vigor. One bottle of this preparation caused my hair to grow again, and it is now as abundant and vigorous as ever. — C. E. Sweet, Gloucester, Mass.

On two occasions, during the past twenty years, a humor in the scalp caused my hair to fall out. Each time I used Ayer's Hair Vigor and with gratifying results. This preparation checked the hair from falling, stimulated its growth, and healed the humors, rendering my scalp clean and healthy. — T. P. Drummond, Charlestown, Va.

## Ayer's Hair Vigor.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists and Perfumers.

## Perfect

Health is maintained by correct habits of living, and through a proper action of the Stomach, Liver, Kidneys, and Bowels. When these organs fail to perform their functions naturally, the most efficacious remedy is Ayer's Pills.

For months I suffered from Liver and Kidney complaint. After taking my doctor's medicines for a month, and getting no better, I began using Ayer's Pills. Three boxes of this remedy cured me. — James Slade, Lambertville, N. J.

## Safety,

Thorough action, and wonderful curative properties, easily place Ayer's Cathartic Pills at the head of the list of popular remedies, for Sick and Nervous Headaches, Constipation, and all ailments originating in a disordered Liver.

As a mild and thorough purgative, Ayer's Pills cannot be excelled. They give me quick relief from Bilious and Sick Headaches, stimulate the Liver, and quicken the appetite. — Jared O. Thompson, Mount Cross, Va.

## AYER'S SUGAR COATED PILLS,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists and Dealers in Medicine.

**HALF A MILLION GARDENS**  
SEEDS Peter Henderson's PLANTS  
Our Seed Warehouse, the largest in New York, are fitted up with every appliance for the prompt and careful filling of orders.  
Our Catalogue for 1886, of 140 pages, containing colored plates, descriptions and illustrations of the NEWEST, BEST and RAREST SEEDS and PLANTS, will be mailed on receipt of 6 cts. (in stamps) to cover postage.  
**PETER HENDERSON & CO., 35 & 37 Corland St., NEW YORK.**

**20 CTS. WITHOUT AMER'S MASTERY OF THE**  
NERVOUS DEBILITATED MEN.  
You are allowed a free trial of thirty days of the use of Dr. Ayer's Celebrated Voltaic Belt with Electric Suspenders. Appliances, for the speedy relief and permanent cure of Nervous Debility, Loss of Vitality and Manhood, and all kindred troubles. Also for many other diseases. Complete restoration to Health, Vigor, and Manhood guaranteed. No risk is incurred. Illustrated pamphlet in sealed envelope mailed free, by enclosing VOLTAIC BELT CO., Marshall, Mich.

**30 DAYS' TRIAL**  
We will refund the most liberal amount of money for the return of the Voltaic Belt. The Voltaic Belt is a simple and safe appliance, and will cure all the diseases of the Nervous System, such as Nervous Debility, Loss of Vitality and Manhood, and all kindred troubles. Also for many other diseases. Complete restoration to Health, Vigor, and Manhood guaranteed. No risk is incurred. Illustrated pamphlet in sealed envelope mailed free, by enclosing VOLTAIC BELT CO., Marshall, Mich.

**FREE \$2 SAMPLES**  
Send your name for a free trial of our new and improved Voltaic Belt. It will cure all the diseases of the Nervous System, such as Nervous Debility, Loss of Vitality and Manhood, and all kindred troubles. Also for many other diseases. Complete restoration to Health, Vigor, and Manhood guaranteed. No risk is incurred. Illustrated pamphlet in sealed envelope mailed free, by enclosing VOLTAIC BELT CO., Marshall, Mich.

**GOT CORNS**  
LIEBIC'S CORN CURE WILL CURE  
All kinds of hard or soft corns, calluses and bunions, causing no pain or soreness, drive instantly, will not hurt anything and never fail to effect a cure; price 25c. Liebich's Corn Cure sent by mail prepaid on receipt of 25c. The genuine put up in yellow wrappers, and manufactured only by JOH. R. HOFFLIN, Druggist, Minneapolis, Minn.

**By Alice B. Stockham, M.D.**  
Teacher of Female Pains, Frequent Parturition, Treats Cures, Dyspepsia, Scalding, Constipation, Biliousness, Nervousness of Women, etc., etc.  
**MOST POPULAR LADIES' MANUAL.**  
The very best book that can be put in the hands of a girl or woman.  
**AGENTS.** Supplement to school Physiology. \$1.00. This valuable book is sent free to all who send for it. Complete instructions in the Philosophy of Mind and practice of the Mind Cure. **FREE!** Circulars of Health Free! **SANITARY PUBLISHING CO.,** 161 LaSalle Street, Chicago, Illinois.

**IRON BEDSTEADS**  
With polished brass trimmings, in a variety of styles and sizes.  
From fancy beds for nice rooms, down to cheap, strong ones for servants.  
**UNION WIRE MATTRESS CO.,** Salesroom 229 State Street, Chicago.

**LANDS 500,000 ACRES**  
OF FIRST-CLASS  
**Timber Lands**  
IN NORTHERN WISCONSIN  
FOR SALE ON EASY TERMS TO ACTUAL SETTLERS.  
Rich soil, beautiful climate, good drinking water, the market facilities, ready demand for labor and wages. No Drouths. No Grasshopper Plagues. No Cyclones. Full information with maps, pamphlets, etc., furnished free. Address **LAND DEPARTMENT, W. C. R. R., Milwaukee, Wis.**

**PILES.** Instant relief. Final cure in 10 days, and never returns. No surgery, no pain, no cure. Free by addressing C. J. MASON, 78 Nassau St., N.Y.

**WANTED.** EMBROIDERERS to work for us at their own homes. \$7 to \$10 per week can be quickly made. No photo painting, no canvassing. For full particulars, please address: C. J. MASON, 78 Nassau St., N.Y.

**A PRIZE.** Send six cents for postage, and receive from us a costly and beautiful prize. Send no money right away, but we will send you a prize. Address: T. S. PAGE, 128 East 26th St., New York City.

**DEAFNESS** IS CAUSED AND CURED by the use of our new and improved "Deafness Cure." Treated by most of the new specialists of the day with no benefit. Cured almost in three months, and placed under the care of a specialist. A plain, simple and successful home treatment. Address: T. S. PAGE, 128 East 26th St., New York City.

**A SUPERB OFFER.**  
A First-Class Sewing-Machine,  
In connection with  
A First-Class Weekly Paper.

A Singer Pattern Machine, perfect in all its parts, iron frame, cover, two drawers and drop leaf of black walnut, and the **CHICAGO WEEKLY JOURNAL** one year for... \$10.00.

The same Machine, but with half cabinet case of black walnut, eight drawers and drop leaf, and the **CHICAGO WEEKLY JOURNAL** one year for... \$20.00.

**EVERY MACHINE WARRANTED FOR 5 YEARS**  
Full particulars given in the

**Chicago Weekly Journal**

Send postal card for **SAMPLE COPY** which will cost you nothing.

Address **JOHN R. WILSON, PUBLISHER,**

**Chicago Evening Journal,**

159 & 161 Dearborn St., Chicago, Ill.

**MICHIGAN CENTRAL**

**"THE NIAGARA FALLS ROUTE."**  
There is but one Niagara Falls on earth, and but one direct route to it. The Niagara Falls Route is the only route that crosses the gorge of Niagara River on the great steel, double-track Canadian Bridge, the greatest triumph of modern engineering, and connects at Niagara Falls, at Niagara Falls and Buffalo with the New York Central and Hudson River, the only four-track railroad in the world. Passes through without change from Chicago, Toledo and Detroit to Grand Rapids, Saginaw, Bay City, Mackinac, Toronto, Buffalo, Syracuse, Boston, Albany and New York. Toronto, Detroit to Cleveland via Lake Shore Limited from Toledo. Through Sleeping Cars. Trains leave Chicago, foot of Lake Street, daily at 3:30 p. m., 9:30 p. m. and 9:55 p. m. and daily except Sundays at 6:45 a. m., 8:45 a. m., and 9:45 a. m.

No extra charge is made on the Limited Trains. Send stamp for "Niagara Falls and Niagara" illustrated and 15 cents for "Facts and Figures about Niagara and Year Book for 1886." Our Summer Route Book will be published in May. Send for it.

For information regarding rates, time of accommodation, please apply to any Agent of the Company, or to **F. L. WHITNEY,** Agent Gen'l Pass & Tkt Agt., Gen'l Pass & Tkt Agt., CHICAGO.







Specimen copies of the JOURNAL will be sent free to any address.

Now for another phase of spirit power given through either of the mediums. I refer to independent slate writing. Yesterday, in broad daylight, between the hours of 11 and

Having been crowded from its present position on the first floor, the Jewelry has been placed in the Basement Salesroom, where with additional space and enlarged stock it has been increased in attractiveness.

Pamphlet form, price 15 cents.  
For sale, wholesale and retail, by the HENLIS-PRITTS  
PUBLISHING HOUSE, Chicago.

**J. N. C. HUNDY, Chicago, Ill.**



BY JULIA GREY BURNETT.

Washington, 1886.

### Mozart a Medium.

Mrs. Fannie E. Crocker writes: We are happy in saying that the JOURNAL continues to lend a charm to our home, and many a house that would hang wearily over us, are relieved by the entertaining contents of its pages. We sincerely hope that a change of air may restore its editor to perfect health and in returning to his editorial engagements, be strengthened physically and spiritually.

Sturgis, Mich.      THOS. HARDING.

craft, kinglycraft, goldcraft, and above all handicraft, must let go their grip upon the human conscience for it is impossible that it should much longer be held by these.

"Universal mental emancipation," crowned by a perfect civil and religious liberty alike for the sexes is the next queen to be enthroned by human reason.

J. B. COCHRAN

Rancho, TEXAS, March 31st, 1886.

—

dead and buried. His mother, who resided in Stewartville township, N. C., fell ill, and to all appearances died, and was buried in Stewartville Cemetery. The night following her interment, ghouls, for the purpose of securing some jewelry that was buried with the body, unearthed the remains, when consciousness returned and she was enabled to return to her home. Another at her late residence at

### English Church Bishops.

**"The History and Origin of All Things."**

**H. M. Caulkins** writes: I have taken the **JOURNAL** now nearly five years. I commenced doing so before I began the study of the spiritual philosophy, though I had a faith in a continuous life and in its progressiveness, and also in communion

philosophy, normally and mediumistic, are on the basis followed by the JOURNAL; that is, the truth and the truth only. For this reason I do not want to be without the JOURNAL. I am doing considerable missionary work, putting in a remark whenever occasion admits, to let in a little light.

**E. A. CRANE** writes: The old JOURNAL is like our Sunday dinner, the best meal of the week.

Notes and Extracts on Miscellaneous

done by a horse, all the time being guided by his rider, the monkey.



## MR. CROWLEY GETS A BEDSTEAD.

### Providing for the Comfort of a Chimpanzee—His Love for Music.

Mr. Crowley, the chimpanzee in Central Park, rested in a new bedstead last night that has been provided for him in his room in the Arsenal. He is now in his third year, and is more than three feet high. He has been in the habit of wrapping himself up in a blanket in one corner of his room at night, but since his removal to winter quarters from the monkey house his sleep has been much disturbed. He would frequently get up and walk about his room in a distracted state of mind, and "Jake," his constant attendant, suggested that he wanted a bed like other people. Instead of being obliged to stretch himself on the hard floor.

The bedstead is of oak, about five feet in length and three feet wide, giving abundant room for Crowley to stretch himself and turn over. It was fastened as a precaution to the floor with strong iron braces to prevent Crowley from moving it about the room. A strong canvas sack filled with sawdust will serve as a mattress for him to rest on. Crowley inspected the new piece of furniture with apparent satisfaction when it had been placed in his room. He crawled under it, lay cross-wise, tested its strength, and then perched himself on the headboard and grinned his satisfaction at Superintendent Conklin and the group who were watching him.

"Do you like it?" asked "Jake," his attendant. "Yeugh!" replied Crowley, in the choicest chimpanzee and showing his teeth again. "That means yes," explained "Jake." "When he says 'yeugh,' that means no. Do you want to go to bed, Crowley?"

"Yeugh!" grunted Crowley, shaking his head.

"Will you eat an apple?"

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

"Yeugh!" grunted Crowley, shaking his head.

## THE RISING SUN STOVE POLISH

### For Beauty of Polish, Saving Labor, Cleanliness, Durability and Economy. MORSE BROS., Proprietors, Canton, Mass.

DR. JOS. RODES BUCHANAN  
6 James Street, Boston.

I am now giving attention to the treatment of chronic diseases, and to the treatment of the nervous system, and the use of new remedies discovered by himself. His residence is in the new elevated, healthy and picturesque location in Boston, and he can receive a few invalids in his family for medical care.

MRS. BUCHANAN continues the practice of Psychometry—full written opinion three dollars.

## DR. SOMERS'

Turkish, Russian, Electric, Sulphur, Mercurial, Roman, and other Medications, the FINEST in the country, at the GRAND PACIFIC HOTEL, entrance on Jackson St., near La Salle, Chicago.

These baths are a great luxury and most potent curative agent. Nearly all forms of disease rapidly disappear under their influence when properly administered. All who try them are delighted with the effect. Thousands of our best clients can testify to their great curative properties. Try them at once and judge for yourself.

ELECTRICITY A SPECIALTY. The Electric Thermal Bath, as given by me, is a perfect cure for Rheumatism and General Debility.

Open for Ladies and Gentlemen from 7 A. M. to 9 P. M. Sundays 7 A. M. to 12.

## SARAH A. DANKIN,

PHYSICIAN OF THE "NEW SCHOOL"

Pupil of Dr. Benjamin Rush.

Office: 481 N. Gilmore St., Baltimore, Md.

During fifteen years past Mrs. DANKIN has been the pupil and medium for the spirit of Dr. Benjamin Rush. Many cases of chronic diseases have been permanently cured through her instrumentality.

She is clairvoyant and clairvoyant. Reads the interior condition of the patient, whether present or at a distance. Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

Application by letter, enclosing Consultation Fee, \$2.00 and two stamps, will receive prompt attention.

THE AMERICAN LUNG HEALER

Prepared and Registered by Mrs. DANKIN.

It is an infallible remedy for all diseases of the Throat and Lungs. It is a perfect cure for all cases of Croup, Whooping Cough, Sore Throat, and all other diseases of the Throat and Lungs.

Price \$2.00 per bottle. Three bottles for \$5.00. Address: SARAH A. DANKIN, Baltimore, Md. Post-Office Money Order and remittance by express payable to the order of Sarah A. Dankin.

BUSINESS AND MEDICAL PSYCHOMETRY.

MRS. FANNIE M. BROWN.

509 W. 60th St., New York City.

Free business questions answered for 50 cents. Ten questions or a full business letter, \$1.00. Medical Examination and advice (from lock of patient's hair) \$1.00.

## DICKSON SCHOOL

—OF—

ELOCUTION.

(170 State St., Chicago.)

H. M. DICKSON, PRINCIPAL.

(Author of the "Science and Art of Elocution.")

9th YEAR—OVER 200 GRADUATES.

Pupils prepared for Dramatic Readers, Teachers, etc. Stammering and all defects of speech successfully treated. Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

Send for Circular.

## THE 13 Useless Doctors!

In vain, physicians came, with subtle skill;

And tried, in turn, prescription, lotion, pill;

With saddened looks they viewed her fury

[Tongue]

In solemn silence stethoscoped each lung;

From moulting head to gout distorted leg.

They searched, then said, "Poor woman, 'tis

[No go!"]

A WOMAN'S GRATITUDE.

Mrs. F. OATS, of Shawmut, Ill., writes: "When I had used Dr. Pierce's 'Favorite Prescription' one week, I could walk all over the door-yard, and I could get into a wagon and ride two miles out in the door-yard for six months. After using the 'Favorite Prescription' two weeks, I rode in a wagon ten miles; my neighbors were all surprised to see me up and about, and helping to do my housework, after doctoring with thirteen of the best physicians we could get—and the last one told my husband that I would never be able to do my housework any more. I am thankful to my God that I wrote to you, for I had suffered from 'Female Weakness' until I had almost given up in despair."

TERRIBLE PAIN.

Mrs. F. E. WILCOX, Friendship, N. Y., writes: "For five or six years I had been badly troubled with female weakness and terrible pains across the small of my back, and put of the stomach. Three bottles of Dr. Pierce's 'Favorite Prescription' acted like a charm, and cured me completely, to my great joy."

DOCTORS FAIL.

"Female Weakness" Cured.—Mrs. SARAH A. DANKIN, Greenfield, Adir. Co., N. Y., writes: "I have been a sufferer from 'Female Weakness' for a number of years, and having tried in vain every advertised remedy, as well as having paid nearly a hundred dollars to our local physicians, I was finally induced to consult you. You advised me to send for your medicine. I accordingly sent for your 'Medical Adviser,' six bottles of your 'Golden Medical Discovery,' six of your 'Favorite Prescription,' and six vials of your 'Pleasant Fragrant Pinks.' Within a few days I began to feel better, and in ninety days I could walk a mile, and do light housework; whilst in six months I was completely cured, and my health is now perfect ever since. I recommend your medicine to all who are afflicted with 'Female Weakness' to my friends. Two of our most prominent physicians have read your great work, 'The People's Common Sense Medical Adviser,' pronounced it the best family doctor book they have ever seen."

NOT A "CURE-ALL."

For "worn-out," "run-down," debilitated school teachers, milliners, dress-makers, general housekeepers, and over-worked women generally, Dr. Pierce's Favorite Prescription is the best of all restorative tonics.

Dr. Pierce's Favorite Prescription is not a "Cure-all," but admirably fulfills a singleness of purpose, being a most potent specific for all those Chronic Weaknesses and Diseases peculiar to women. It is a powerful, general as well as uterine, tonic and nerve, and imparts vigor and strength to the whole system. It promptly cures nervousness, indigestion, flatulency, constipation, debility and sleeplessness, in either sex. "Favorite Prescription" is sold by druggists under our positive guarantee. For conditions, see wrapper around bottle. Price Reduced to \$1.00 per Bottle, or Six Bottles for \$5.00.

EVERY INVALID LADY should send for "The People's Common Sense Medical Adviser," in which over fifty pages of wood-cuts and colored plates, it will be found, post-paid, for \$1.50. A large pamphlet, "Treatment of Diseases of Women," profusely illustrated with colored plates and numerous wood-cuts, will be sent for three stamps. Address:

WORLD'S DISPENSARY MEDICAL ASSOCIATION, No. 663 Main Street, BUFFALO, N. Y.

LIVER, BLOOD AND LUNG DISEASES.

GIVEN UP TO DIE.

Liver Disease.—MRS. STRELLY, Esq., Druggist, of Buff. Spring, Ill., writes: "Miss ELIZA LUTHER, after many years of suffering from a year with a severe affection of the liver, but when she was at the lowest, she bought three bottles of 'Golden Medical Discovery' from me, and, although before she had taken the first bottle, she was now fully recovered."

MALARIAL FEVER.

Mrs. CAROLINE SIMMONS, Madison, N. Y., writes: "I have been troubled with symptoms of malaria with fever, for three years, but after using three bottles of your 'Golden Medical Discovery' as 'Pleasant Fragrant Pinks,' I feel happy to say that I am entirely cured, and to-day I am perfectly well and able to do my own work."

DYSPEPSIA CURED.

Dyspepsia.—LEWY A. WOOD, Taylor's Store, Va., writes: "For many years I have suffered from the evils of dyspepsia, I was induced to try your 'Golden Medical Discovery,' and I cannot express the gratitude I feel for the great good it has done me. I do not suffer any pain from eating, and I enjoy life as well as anybody can wish."

DIARRHEA AND COUGH.

Mrs. CURTIS BOGUE, West Ensenburg, Va., writes: "Two bottles of your 'Golden Medical Discovery' cured my cough and chronic diarrhea. It was a blessed work for me. I am now perfectly well and able to do my own work."

"THE BLOOD IS THE LIFE."

Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, vital strength, and soundness of constitution will be established.

Golden Medical Discovery cures all humors, from the commonest skin eruptions, to the worst Scrofula, or blood-poison. Especially it proves its efficacy in curing Salt-rheum or Tetter, Fever-sores, Hip-joint Disease, Scrofulous Sores and Swellings, Enlarged Glands, and Eating Ulcers.

ABSCESS OF LIVER.

ISAAC GIBSON, Kenosha, Pa., writes: "My wife had a large abscess of the liver, and after using your 'Golden Medical Discovery,' our best doctors in Indiana County and she would die. They said your medicine would do her no good, but she had a cure, and she was well again. Well, sir, to my surprise, when she began using your 'Golden Medical Discovery,' she commenced spitting up phlegm for some two weeks, and then commenced spitting up corruption and blood. It looked like what comes out of a blood boil for some ten days. She now has been well for weeks."

HOLLS AND CARBUNCLES.—J. ADAMS, Esq., Toledo,



(Continued from First Page)

and great must be the mental and moral blindness and obtuseness of the man or woman that does not at once perceive it. The religious portion of man's nature is an integral part of his highest endowment, and for a man to be wilfully and deliberately deceived, so far as to cause in him a radical change in his religious views, is one of the greatest wrongs that can possibly be done to him, saying nothing of the great wrong done to society in general by changes of this character in its members being brought through mercenary deception. And yet the moral consciousness and ethical sensibilities of good and well disposed people are so befogged and blunted through the attempt to conciliate charity in its hydra-headed manifestations in Spiritualism, that we are told that such diabolism as this injures no one but the perpetrator.

## DR. BUCHANAN'S STATEMENTS CONCERNING KRISHNA AND CHRIST.

Two things struck me as remarkable in Dr. Buchanan's address as published in the JOURNAL. One was the fact that after I had shown so completely in the JOURNAL, with the support of the combined Sanskrit scholarship of the world, the entire unreliability of most of the asserted parallels between Krishna and Christ, and that the falsehoods of Jacolliot were unworthy of credit. Dr. Buchanan advanced as truths the old exploded falsehoods seemingly entirely oblivious that a word had even been published calling them in question. As the readers of the JOURNAL may remember, the worthy Doctor some years ago in criticizing me because I stated that owing to an increase of knowledge I had changed my views on certain subjects, remarked that he never changed his ideas at all on anything, or words to that effect. His present attitude towards the Krishna matter is a good exemplification of this inflexible state of mind. The facts are all against him, but then so much the worse for the facts.

The statement of Dr. B. that "Max Mueller, Jacolliot and others have traced the Christ of India back from two to three thousand years before the Christ of Palestine," is positively untrue in any sense, and more particularly in the sense that the "parallels" in the religions of the two so-called Christs can be traced back to any such period. To class together Max Mueller and Jacolliot as authorities in Sanskrit literature is too ridiculous to be even amusing. In my Krishna articles in the JOURNAL I cited quotations from Max Mueller, in which he points out the forgeries, falsehoods, and ignorance of Jacolliot's writings; and in acknowledging receipt of a copy of my Krishna articles, Prof. Mueller informed me that he thought they would be very useful if published as an independent book. Krishna is regarded in India as living at the time of the great Maha-Bharata-war, which Sanskritists suppose to have probably occurred somewhere in the neighborhood of B. C. 1400. No competent Sanskrit scholar has traced him back to 2,000 or 3,000 B. C. I challenge Dr. Buchanan to point out in Max Mueller's writings a single sentence placing Krishna 2,000 or 3,000 B. C. The truth is Mueller in all his writings has only a few incidental allusions to Krishna, and he never attempts to decide the date of his original existence, historically or mythically, or makes any reference to the subject. Of all Sanskritists of note, Max Mueller is the last one that should be cited as a witness to the extreme antiquity of Krishna and of the "parallels" between his teachings and those of Jesus.

The second remarkable thing in Dr. Buchanan's address was that he, a fervent Christian, claiming to be in direct communion with Jesus, should make use of the exploded falsehoods of the most extreme anti-Christians, in order to prove that several other religions, remarkably similar to Christianity, were in existence in the world thousands of years before Christ! For an unscrupulous infidel to do this, we could well understand the reason, but why a Christian devotee should do so is somewhat puzzling.

## THE MEXICAN RELIGION.—QUETZALCOATL AND CHRIST.

To talk about the Mexican religion being over 10,000 years old, is silly. The question of the alleged parallels between this religion and that of Christ, including the marvelous parallels between the alleged Mexican savior Quetzalcoatl and Jesus, engaged my attention a few years ago, and when time and opportunity will admit, I purpose publishing a summary of the facts. I made a close, careful and thorough examination of the matter for which I had the best of facilities. In San Francisco is contained the famous Bancroft Library, collected for the preparation therefrom of H. H. Bancroft's great work in the "History of the Pacific States." This library includes every book, manuscript, newspaper, etc., procurable in the world in any manner, directly or remotely bearing on the history and antiquities of Mexico. In some respects it is the most remarkable and complete collection of literature the world has ever seen. The whole of this vast collection has been carefully indexed by subjects, a corps of clerks having been employed for a number of years in this stupendous task. For example, under the heading of "Quetzalcoatl" will be found every item in the whole library relating to him, with the name of book, volume, page, etc., in every case. While investigating this subject, the Librarian kindly placed at my disposal the entire library, with its wealth of reference. Suffice it now to state that the parallels have, in this case, as in that of Krishna, been greatly exaggerated. There were some striking parallels with Christianity found in the native Mexican cults, but to assert that any thing existed at all approximating identity in the two is absurd. Many of the supposed parallels are purely imaginary, particularly some of those connected with Quetzalcoatl and Jesus. The stories of this Mexican god, such as his crucifixion between two thieves, decent into hell, and resurrection, are due to the imagination of Lord Kingsborough. This eccentric nobleman was convinced that the Mexicans were the descendants of the Israelites, and that, through the teachings of some early apostle of Christianity, their religion had been largely christianized,—both of which ideas are destitute of foundation. In his nine ponderous volumes on "The Antiquities of Mexico," he asserts innumerable parallels between the Jews and the Mexicans, and between the lives of Quetzalcoatl and Jesus, many of which are imaginary. He even attempts to prove that the name Quetzalcoatl is simply a Mexican form of the name Jesus Christ. The self evident vagaries of the Christian nobleman have been seized upon by anti-Christian partisans like Godfrey Higgins, Kersey Graves, and the authors of "Bible Myths," in order to prove the non-originaity of Christianity; and from them has Dr. Buchanan borrowed them. The Mexicans no more believed Quetzalcoatl to have been crucified than the Buddhists believed Buddha to have been crucified; yet these two are two of the so-called "Sixteen Crucified Saviors." I unqualifiedly assert that not one

of the whole sixteen was a savior in the sense that Jesus is so considered, and that there can nowhere be found in antiquity any record that any one of them was believed to have been crucified, historically or mythically. The whole story is falsehood, and intelligent, truth-loving critics of Christianity should forever cease from retelling such fables and absurdities. Buddha as a savior approaches nearer the Christian idea of Jesus than any of the others, and he died at the age of eighty from eating pork!

Presidio of San Francisco, Cal.

For the Religio-Philosophical Journal.  
UNITY IN SENTIMENT.

BY WM. C. WATERS.

However great our desire to know something definite about the Omnipotent Power that created and sustains the universal whole, we are slow to accept the statement of man or angel on the subject, knowing that both are finite and have not the power to comprehend an Infinite Whole. We are deeply interested in finite propositions, theories and speculations, and hold to a decided choice in the various views expressed. But we reach no satisfactory ultimate through our own reflections, or that of others. It is a matter of consideration that highly illuminated individuals along the centuries have given out corresponding opinions on the greatest of all subjects. Some of the ancient sages held that God is all you see, and all you don't see. In the light of the present century it seems absurd to attempt to give a meaning which could never have been intended by the lowly Nazarene, when he says: "I and my Father are one." He that hath seen me, hath seen the Father; and how sayest thou then, show us the Father? He liest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doeth the works. Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go to my Father.

The Jews misapprehended these statements as many do to the present day. But such declarations, in the present century, made by any person known to be inspired by an outside power, would be well understood by an intelligent audience of Spiritualists as simply referring to that universal spirit of God, spread abroad to infinity and speaking, more or less perfectly, through finite instrumentalities. But to render this language, imputed to Jesus, so literal as to claim that in his personality was centered the very God-head of the boundless universe, would be a degree of credulity before which reason stands dumb. Doubtless Paul caught gleams of the Great Over-Soul's action and presence analogous to those of Jesus, when he says (Romans II: 33 to 35):

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him are all things: to whom be glory forever. Amen."

It might be difficult to find a student or believer in spirit-intercourse who would take any exceptions to these lofty statements of Paul. Nor would we take exceptions to those of Jesus. We only ask that they be rationally interpreted and understood, so as not to be rendered useless or misleading. Whatever the gentle Nazarene has said that adds to the domain of spiritual knowledge and tends towards clothing the soul with moral strength, beauty, or excellence, that belongs to the world at large—not to particular religious organizations. The poetical inspirations of the poet Goethe are kindred in sentiment to those of Jesus and Paul. He sings thus:

"How all things live and work, and ever blending,  
Weave one vast whole from Being's ample range!  
How powers celestial, rising and descending,  
Their golden banners interchange!  
Their light on rapture-breathing pinions winging,  
From heaven to earth their genial influence bring—  
Through the wide sphere their chimes melodious ringing."

Pope's thoughts ran in the same channel when he wrote:

"All are but parts of one stupendous whole,  
Whose body nature is, and God the soul;  
That changed through all, and yet in all the same,  
Great in the earth, made less in ethereal frame,  
Warms in the sun, refreshes in the breeze;  
Glow in the stars, and blossoms in the trees;  
Lives through all, extends through all extent,  
Spreads undivided, operates unspent;  
Breathes in our soul, informs our mortal part;  
As full, as perfect, in a hair as heart;  
As full, as perfect, in a vile man that mourns,  
As the rapscall that adores and burns;  
To him no high, no low, no great, no small;  
He fills, he bounds, connects, and equals all."

Had Pope never written anything but this it is sufficient to keep his memory green so long as literature can last in the world. His perceptions of the Universal Soul, animating and permeating the universal whole must have been very clear, to have voiced the sentiment in such matchless strength and beauty.

Joseph Addison was one of England's most brilliant writers in both poetry and prose. He was made Secretary of State in 1717. In his prose writings, on the subject of Deity, he says:

"If we consider him in his omnipresence, his being passes through, actuates, and supports the whole frame of nature. His creation, in every part of it, is full of him. There is nothing he has made, which is either so distant, so little, or so inconsiderable, that he does not essentially reside in it. His substance is within the substance of every being, whether material or immaterial, and as intimately present to it as that being is to itself. It would be an imperfection in him were he able to move out of one place into another; or to withdraw himself from anything that he has created, or from any part of that space which he diffused and spread abroad to infinity. In short, to speak of him in the language of the old philosopher, he is a being whose centre is everywhere, and his circumference nowhere. In the second place, he is omniscient as well as omnipresent. His omniscience, indeed, necessarily and naturally flows from his omnipresence. He cannot but be conscious of every motion that arises in the whole material world, which he thus essentially pervades; and of every thought that is stirring in the intellectual world, to every part of which he is thus intimately united. Were the soul separated from the body, and should it with one glance of thought start beyond the bounds of the creation; should it for millions of years continue its progress through infinite space, with the same activity, it would still find itself within the embrace of the Creator, and encompassed by the immensity of the Godhead."

It is fair to presume that the inspirations of the lowly Nazarene made him well acquainted with such broad views of the Uni-

versal Father, as those expressed by the illuminated Addison, and if so, it is not so very strange that he should say: "I and my Father are one." "He that hath seen me, hath seen the Father." It is not likely that in this matter we have the expressed language of Jesus, but if he said anything analogous, it is not at all surprising that coming to us through changeable traditions, it should reach us in this positive shape. We have no account of Jesus writing anything except that which he wrote on the ground. There is no pretence that we have anything on record of his except that derived from the memory of others; and no authentic evidence that we have the express statements or recollections of the apostles. The cautious language of the record is: "The Gospel according to St. Matthew," and the same of the other books of the apostles. It would be interesting to know who really wrote these books, but over that secret lies the dust of many centuries.

Many years since in questioning a person under inspiration, touching the universal presence of the Deity, a part of the response was in these words:

"Askest thou, then, 'In what consists the difference?' Since every atom is pervaded and permeated by Deity, are not all equally God-like? True, all are pervaded by that bond of union which unites them as one—one to the attractions or ascending impulses, which are laws of the Divine will, but innumerable atoms in degree of advancement, in ascension in gradation. As atom by ascending becomes fit to develop successive manifestations, elaborating different principles to view, so a spiritual a-cent grasps and unfolds to view, successively the wisdom of the Infinite; the glorious presence of the great Jehovah. It is revelation of his laws—assimilation to the principles of his nature. As each is unfolded in this wise, he is more of God, because he demonstrates, comprehends, contains, and is a fuller development of those principles which are emanations of Deity, as rays are emanations of the sun. Thou askest, 'When shall man see the Father face to face?' I ask thee, when shall that viand become a sparkling thought? Aim at the highest ultimate thou art capable of receiving. When that is attainable thou shalt see the battlements of higher spheres ever brightening in thy expanding vision; on these fix thy eye till others, towering far above, shall break on thy mind's perception. On the highest spire of eternal years thou shalt not gaze through time's beclouded atmosphere; yet is given enough to swell the soul in rapturous ecstasies with that thrilling response which is a consciousness of attainable fruition."

## The Portraits of Christ, the Great Medium.

To the Editor of the Religio-Philosophical Journal

I would call your attention to the following article published in the *Inter Ocean*, concerning the great medium, Jesus. It is as follows:

"In the treasury of every pure mind there is a sublime ideal, a radiant perfection; sweet, serene, tender—surpassing all other conceptions, the highest excellence of devout fancy, ethereal in character, intangible in form, and yet to the soul of faith and the spirit of belief it is the one faultless, transcendent, inspiring reality. It is the image of Christ. Whether the quickening essence of religion turns to that ideal as its beneficent and benign source, or the qualities of a noble mind reach toward it without the exaltation of a religious sentiment, the supreme type is equally recognized and revered, adored for its godhead; or revered for its perfect manhood. Though to each individual mind this lofty, this awful yet comforting ideal is transfigured with some attribute perceived or felt by no other, having an element of divinity or humanity attuned to the beholding spirit; though that which makes the Christ of the soul sentient to the soul may never be given expression in words, in painting through the voice or touch of art, such has been the wonderful influence of that miraculous Being upon the better nature of men, the material eye discerns the ideal in even the humblest of the many and varying portraits of the Nazarene."

"The subject has given impulse, holy desire to the best art of every age; and those great ones who despair of imparting to the work of their genius the reflex of spiritual consciousness have turned regretfully from the man Christ to the infant Jesus, or made the world rich in Madonnas. We might wish to believe true the beautiful fable of Leonardo da Vinci, who completed his 'Last Supper,' omitting the head of the Savior—not daring to strive for an ideal he knew to be purer than his art. But when he called in the king to inspect his work and to pass judgment against him for leaving the highest unachieved, behold, as the curtains were drawn away, the face, with more than mortal loveliness, was there, seen last of all by the painter, more amazed than his eulogists. Yet, if art has dared, it has dared with reverence, with self doubting, with the outreach of trembling hands; and where it has failed it has left the sign of its humility. There is testimony to this in the cathedrals and churches of the old world, where are piouly guarded the types from which the modern time takes impression."

"In the last number of Harper's Magazine Mr. William H. Ingersoll has a carefully prepared article illustrating the zealous endeavor of men to attain to excellence. In the perfect portraits of incarnate goodness. In the nineteen engravings from selected originals two facts may be detected; first, an identity of general characteristics, as though each were following a common though imperfect description; second, a purpose to impart to the countenance an infinite wisdom, meekness, tenderness, and purity, accompanied by such marks as indicate the highest conception of physical beauty in man. Whence came the original impression is an unanswered question to the present time. It is a common belief, however that some of the disciples, prompted by a sacred wish to show to others the unparalleled image of the One so dearly beloved, drew, in their rude imitation of Greek art, the outlines of the face so well remembered, and so the prototype, from time to time repeated, in copies, preserved to the truer art of a later day the form affection knew how to complete with the colors of life."

"In the year 340 A. D. the historian Eusebius speaks of the great plenty of pictures of Christ, some of which he declares to be very ancient, and considerably more than a hundred years before Tertullian criticized a picture of Jesus as being incorrect and 'wanting in resemblance,' which proves conclusively enough that as early as 100 A. D. there was at least one picture of Christ which was accepted as a true type. One of the most celebrated portraits of Christ, a copy of which is now in the Church of St. Bartholomew, Genoa, is that known as the Abgarus, the original of which was, as the legend declares, miraculously impressed upon a napkin with which Christ dried his face after bathing. It is

presumed this original was the picture seen, and regarded by Tertullian as the true type, and so alluded to by Eusebius. It was secured by the artist sent by King Abgarus, but who, though he repeatedly tried was unable to paint the face of Christ, which never seemed twice alike, changing with every glance, bewildering the painter with its dazzling radiance."

"This portrait presents the holy face in symmetrical perfection of feature, with a countenance the purest and noblest in spiritual and intellectual excellence; broad, high forehead, the hair lying close to the head and joining with the beard, parted in the middle, but not flowing in ringlets. It is a face belonging to every attribute of mind and quality of heart in noblest development. It differs in every essential from the famous head on the Veronica napkin at St. Peter's, which pictures the great agony of sorrow that bursts forth in the sweat of blood, and finds its nearest reflection in the 'Redemptor Mundi' of Hans Memling, painted in the fifteenth century. That the original Abgarus and earlier pictures have been lost is not more to be regretted than that a brazen statue of Christ, done by those 'Gentiles' who were anciently benefited by our Savior, and which Eusebius saw in 'Panaea,' should have disappeared. But it may be significant to note that the earliest stamps, mosaics, and paintings bear a much closer resemblance to the Abgarus, or 'Protoprophet,' as the Germans have named it, than do most of the noted portraits of the middle ages."

"There is a cartoon by Da Vinci that represents the mature and sorrowful face of Christ without a beard of any sort. Giotto, in his picture of the entry into Jerusalem, evidently followed the type. One of the most picturesque and artistically ideal heads of Christ is that by Annibal Carracci, but it lacks high spirituality, and in no wise compares as a soulful cast of the divine nature with the work of Hugues Merle in contemporary. This picture more nearly, perhaps, answers to the human conception of the Savior, in its response to heart and soul and mind, in its expression of the boundless charity sympathy, infinite love, and tenderness, and compassion, exhaustless patience, and loving kindness, than any other in the realm of sacred art. It has this great virtue, it leaves one content."

G. B.

## A Test Seance.

On Wednesday evening last we (the editor and his assistant) formed two of a harmonious party of eight to witness, under test conditions, the newly developed manifestations occurring in the presence of those remarkable mediums for spirit power, Mr. and Mrs. Fred Evans, at 124 Mission Street.

The cabinet used was a bay window fronting on the street, which was accessible from the outside only by means of a ladder. Closing-fitting screens of black cloth were placed inside the shutters, to exclude the light from the street, and which, if removed, it was found, could not be replaced without a light and the use of a step ladder. The folding doors, and the only other door leading to the hall, were locked and sealed; in fact, the precautions against confederacy were such that no one present believed such a thing possible.

In the dark circle both mediums were securely held by members of the circle, and yet an accordion and guitar were artistically played upon, other instruments were manipulated, luminous hands were shown, and the fact of the manifestation of a marvelous occult power was beyond question by all present.

In the light seance which followed, Mrs. Evans took her seat in the alcove, and in a few moments a broad-shouldered, muscular form, purporting to be John King, of psychic fame, stepped out in a good light. His hand, which we were permitted to grasp, was brawny and his features strong and well marked. Stepping back into the cabinet to regain strength he came out again, and others were introduced to him. Then, although the light was ample to enable all to see him quite distinctly, and know of a certainty that it was a large man and not the medium, Mr. Evans, who acted as master of ceremonies, lighted a parlor match and held it so the light shone directly upon the form. The curtain was then drawn aside and both large and medium were distinctly seen.

Two other forms came out together—one that of a very old man and one of a young woman; then two female spirits, and all in a good light. There were the forms of children and grown persons, twenty or more, some coming up apparently through the floor in the middle of the room, and most of whom were recognized and saluted by their friends present.

During the past winter at Mr. Evans's seances for form manifestations (Mrs. Evans being unable from ill health to take part, and the medium being, as was supposed, safely secured in his cabinet), the form of an Indian, known as "Jim," came regularly. This form was about the size of Mr. Evans, and some of the attendants at the circle concluded that the form and the medium were one and the same. But on Wednesday evening the same familiar form appeared several times, with Mr. Evans in plain sight at the same time. That was a very satisfactory point in Mr. Evans's favor.

We can only say of the many materializing seances we have attended, first and last, we have attended none where the evidences of genuineness seemed to be so conclusive. But in this, as in all other phases of the phenomena, everybody must see and judge for himself.—Golden Gate.



**Cuticura**  
A  
POSITIVE CURE  
for every form of  
SKIN and BLOOD  
DISEASE  
FROM  
PIMPLES TO SCROFULA.

"CUTICURA, or Salt Lignum, with its agonizing itching and burning, instantly relieved by a warm bath with CUTICURA Soap and a skin application of CUTICURA Ointment, the great Skin Cure."

"This repeated daily, with two or three doses of CUTICURA Ointment, the New Blood Purifier, to keep the blood cool the perspiration pure and unobstructed, the bowels open, the liver and kidneys active, will speedily cure Eczema, Tetter, Ringworm, Pustula, Lichen, Purpura, Scall Head, Dandruff, and every species of itching, scaly, and pimply humors of the skin and scalp, with loss of hair, when the best physicians and all known remedies fail."

Sold everywhere. Price Cuticura, 50 cents; Soap, 25 cents; Ointment, 50 cents. Prepared by POTTER, DRUGS AND CHEMICAL CO., BOSTON, MASS.

Send for "How to Cure Skin Diseases."

KIDNEY PAINE, Strains and Weakness instantly relieved by the CUTICURA ANTI-PAIN PLASTER. New, elegant, infallible.

\$250 A MONTH. Agents wanted. 60 best sell. Send for circular. JAY BROWNSON, Detroit, Mich.

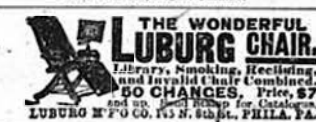


## MOST PERFECT MADE

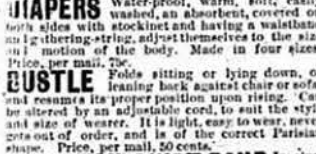
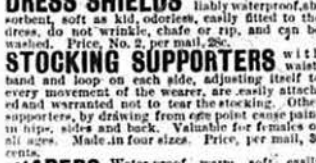
Prepared with special regard to health.  
No Ammonia, Lime or Alum.  
PRICE BAKING POWDER CO.,  
CHICAGO, ST. LOUIS.



WANTED. \$50 A WEEK and expense paid. Valuable outfit and particulars free. F. HILL & CO., Augusta, Maine.



A box containing samples of all the above five articles, sent to you by return of express, enclosed in a box, for the price of \$1.00. Address: 100 N. LAKE ST., CHICAGO, ILL.



**CATARRH CURE**  
THE FAMOUS QUAKER REMEDY.  
A simple vegetable preparation. A positive cure for CATARRH, BRONCHITIS, HAY FEVER, and kindred diseases.  
The long suffering public have been so shamefully imposed upon by advertising the worthless catarrh medicines, that we are loath to use this means of making known the virtues of Aunt Mary's Catarrh Cure, but so positive are the results following its administration, that we stand ready to GUARANTEE A CURE.  
If used according to directions, or refund money in case of failure.  
All sufferers from these terrible diseases may find speedy relief, without a change of climate by the use of this simple remedy. It effects a truly marvellous healing as if by magic. We have testimonials from many well-known citizens of Chicago, who have been entirely cured in a few weeks by use: these testimonials and Aunt Mary's story, will be sent to all who write, and those who send us the names and address of six persons who have Catarrh, Bronchitis or Hay Fever, will receive free a beautiful sketch book of the Chicago Exposition.  
Our method of treating Catarrh is entirely new. The remedy is applied to the diseased mucous membrane in the form of a spray and no drugs are taken into the system.  
Price of full treatment, including atomizer and sufficient of the remedy, to cure the source, sent on receipt of \$5.00, or Aunt Mary will treat patients at our office. Remedy for sale by Druggists.  
Agents Wanted in Every Town.  
**QUAKER MEDICINE CO.,**  
161 La Salle Street, CHICAGO, ILLINOIS.



# RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY  
DEVOTED TO  
ROMANCE AND GENERAL REFORM

THE ARTS, SCIENCES, LITERATURE  
SPIRITUAL PHILOSOPHY

LO Draper  
HAKEN-ENG-CHICAGO

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XL.

CHICAGO, MAY 8, 1886.

No. 11

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, Information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communication; and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

## CONTENTS.

- FIRST PAGE.**—Primitive Christianity: Its Origin, Nature and Growth. Rev. Theodore Parker's Views.
- SECOND PAGE.**—Watchman, What of the Night? Investigations in Spiritualism. The Personality Versus the Omnipresence of Deity. Memorandum of the Confederation of Spiritualist Societies. The Bread of Life.
- THIRD PAGE.**—Woman and the Household. Partial List of Magazines for May. Book Reviews. New Books Received. Miscellaneous Advertisements.
- FOURTH PAGE.**—Easter. Have Animals Souls? Sisterhoods—Episcopal Nuns. A Practical New England Man Exposes a Fraud. A Missionary of Good Will, not of Dogmatic Theology. General Items.
- FIFTH PAGE.**—Education and Discontent. Easter Sunday. Miscellaneous Advertisements.
- SIXTH PAGE.**—Stand Like an Avon! Prof. Adler on the Strike. Hamlet Locomotive. Spiritualism at Ottumwa, Iowa. Boy Inventors. Manifestations Given by Charles H. Foster. President Cleveland Believes in a Guiding Star. A Detective's Story. Dreams Unrealized. The Highway Kid in Crime. Rev. John Chester's Attack on Spiritualism. Notes and Extracts on Miscellaneous Subjects.
- SEVENTH PAGE.**—Invited to Prove His Prayer. Some Work in Cincinnati. Miscellaneous Advertisements.
- EIGHTH PAGE.**—The Burial of the Youth. Imagination or Babble. Thomas Gales Foster's Disbelief. Spiritualistic Funeral Exercises. How Mrs. Spurgeon's Wishes were Gratified. Miscellaneous Advertisements.

## Primitive Christianity: Its Origin, Nature and Growth.\*

BY WM. EMMETTE COLEMAN.

The above-named book is one which I can cordially and conscientiously recommend to every one at all interested in the origin and nature of primitive Christianity; and who should not be? For nearly two thousand years Christianity has been a potent instrumentality for good or for ill in this world, and at present it dominates every thoroughly civilized country on earth. Our laws, institutions, social customs, etc., are permeated therewith, and everywhere is its influence regnant in greater or less degree. Numerous conflicting ideas prevail relative to its real nature in the past and as existent to-day; and the facts relative to its origin, so far as ascertainable, are by no means generally agreed upon. Indeed, the actual historical existence of its founders, Jesus and his apostles, is still disputed by the adherents of certain crude forms of so-called rational thought.

One of the world's greatest desiderata just now is a knowledge of the actual facts concerning the origin of Christianity and the nature of the Christian movement in its earliest stages. All Spiritualists should take a lively interest in the solution of these problems; for Spiritualism is virtually a religious movement now in open competition with Christianity for the spiritual supremacy of mankind. It is an actively propagandistic mode of thought, antagonistic of much that now forms a part of Christianity; and in order to more successfully demonstrate its superiority to its strongly-entrenched Christian opponent, it should be in accord with established facts concerning the true nature and origin of that opponent. Spiritualists hope and claim that their philosophy and faith is destined to completely conquer the world. At present its strongest enemy is institutional Christianity; and in order that the defects of this enemy may be the more thoroughly established and its downfall be the more speedily and securely accomplished, it is requisite that the Spiritualist workers, the sappers and miners so to speak, of dominant theologies, should be well supplied with the most effective weapons that may be brought to bear upon the foundations of the mighty system ever confronting them. In order to overthrow so gigantic a structure of error as modern orthodox Christianity, we must dig and delve at its foundation; its true corner-stone, its earliest basic principles, must be unearthed and brought to the full glare of the noonday sun of truth. What we all want to know, and what the world much needs to know, is this: What is the origin of Christianity? who and what was Jesus Christ? what did Jesus really do and teach, and what did he claim to be? what were the teachings and work of the early apostles, including Paul? what were the successive stages in the growth of primitive Christianity, from the death of Jesus to the establishment of Christianity as the state religion under Constantine, the Roman emperor? what relations did early Christianity sustain to Judaism and to the then pagan religions of the world? was it natural or supernatural in its origin, a result of the natural evolution of human thought, or a divinely-inspired plenum of truth infallibly revealed? what is the true nature of the New Testament? when and by whom were its several books written? are the four gospels of equal authenticity and authority, and are the so-called epistles of Paul of equal value, or are they all the genuine writings of the

great Apostles of the Gentiles? what were the doctrines of the early Christians concerning the divinity of Christ, the atonement, the Trinity, New Testament infallibility, the resurrection and the end of the world, etc.? in other words, what was the origin of Christianity, and what was its true character in the beginning?

There is only one way of ascertaining the truth in these matters, and that is the way in which all truth is arrived at,—through the application of the scientific method, in the hands of competent rational specialists. This method has been applied to the solution of these questions, at the hands of a number of the world's soundest and best scholars, and with very satisfactory results. The last fifty years mark an important epoch in the world's religious development. During this period, the "scientific method" has been extensively applied in determining the facts and principles underlying the genesis, growth and decadence of the theological faiths of humanity,—the results attained being of great utility and vast importance. In conjunction with its sister sciences,—also the offspring of the present century,—comparative mythology and comparative philology, the nascent science of comparative theology, in the hands of its corps of well-equipped exponents, is casting much light upon many hitherto unsolved problems in religious history and experience. The analytical researches of specialists devoted to the scientific study of the world's great religions, has been of incalculable service to humanity in pointing out the successive stages of religious growth and progress which the race, under varying conditions and diverse environments, has evolved in its anxious search for truth; and in no direction have more important results been attained or sounder conclusions reached than in the solution of the problems underlying the origins of Christianity,—and now, in this wondrous nineteenth century, we are at last enabled to answer satisfactorily and understandingly, and in most cases confidently, the queries on this subject which I have outlined in the latter portion of the immediately preceding paragraph of this review. We now know, almost beyond doubt, what was the general outline of the public career of Jesus, of his teachings and those of the apostles, of the connection of Paul's work with that of Jesus, and of the main facts connected with the evolution of Christianity from Jesus to Constantine. *En passant*, it may be remarked that the non-sensical theories broached in some quarters, denying the historical existence of Jesus, and deriving Christianity from solar mythology, are completely annihilated by the results of the scientific study of Christian origins. They are dead and buried, past all resurrection.

In order that the facts concerning primitive Christianity may be assimilated by the masses, a careful, conscientious summary of the established results of rational criticism and exegesis, in that direction, based upon the purely scientific method, and presented in such a guise as to be attractive to and readily comprehensible by the people generally, is urgently demanded; and this deep-felt want is, in my opinion, most excellently filled by the publication of Mr. James's able and comprehensive work which has just been issued from the office of the Boston Index,—the organ of cultured Free Religion in America. Mr. James's book I regard as invaluable, and I would urge all who may be interested in the momentous questions upon which it treats to procure the volume and carefully and thoroughly study it. Not that it is to be considered as infallible in every detail, on certain minor points, honest differences of opinion still obtain among rational scholars, and on some of these I do not myself coincide entirely with the conclusions of Mr. James,—but as regards its contents in general it is sound, thorough, accurate, reliable. Having been a careful student myself for fifteen years, of the whole grounds covered by Mr. James, and being familiar with the results attained by the best untrammeled scholars of the world on the points involved, I am the more fully enabled to recognize the great value of Mr. James's contribution to the literature of the subject; and I most sincerely and heartily wish that its circulation may be commensurate with its merits. If so, the *Index* presses would be kept busy for many a week preparing copies to supply the crying demand therefor.

In the preface to the work, Rev. John W. Chadwick, of Brooklyn, one of the few thoroughly untrammelled, rationalistic clergymen in America, remarks as follows concerning the ten chapters of the volume: "They are a wonderfully clear and strong expression of the best results of the higher criticism of the New Testament, and the origins of Christianity. They are no mere compilation, but the outcome of an independent mind working freely upon a great mass of materials, to which few, except the professional scholar, can give the attention they deserve. If I am not mistaken, Dr. James has brought to these materials a singularly just and patient mind, which has saved him from the falsehood of extremes, and enabled him 'to see things as they are.'"

The first two chapters of the book contain a description of the political, social, and religious condition of Palestine in the Roman period, and of the state of society and religion in the Roman Empire outside of Palestine. Without an understanding of the "local environment," as outlined in these chapters, it is impracticable to have a clear conception of the origins of Christianity. In these chapters, we are introduced to the Pharisees, Sad-

duces Essenes, and Zealots; the sectional characteristics of Galilee, Samaria, and Judea; John the Baptist, another Messianic Idea; Hillel and other Talmudic Rabbis; languages and education in Palestine; the Jewish colony in Rome; the influences of Philo Judaeus and of Mithraism, the Alexandrian philosophy, and other forms of paganism upon primitive Christianity; the Teutonic and Celtic religions, including Druidism, etc. As illustrative of Mr. James's judicial fairness of mind and of his reverence for, and receptibility of, truth, wherever and whenever perceived, it may be noted that having read, after his remarks on the Druids had been given to the press, my critical essay in the JOURNAL on the Druidic priests, Mr. James was moved to insert in the "Errata," on the final page of his book, the following: "A recent 'Critical-Historical Sketch of the Druids,' from the able pen of William Emmette Coleman (*Religio-Philosophical Journal*, Oct. 10, 17, 24, 1885), appears, unjustly to discredit much that has been generally received as truth concerning them, on the authority of Caesar, Pliny, and other classical writers. The account of the Druids herein contained (pp. 62, 63) follows, temperately the generally received authorities, but perhaps requires some further modification."

The third chapter discusses the sources of information concerning primitive Christianity, including early Christian literature, and the story of the manuscripts; the character and origin of the four gospels; the divergent traditions of the fourth and the three synoptic gospels, and the artificial theology of the fourth gospel; the Apostolic Fathers and early apocryphal gospels; the probable age of the canonical gospel; the earliest reference to the four gospels; the testimony of Josephus and the pagan historians; and the relative age and tendencies of the canonical gospels. The succeeding chapter is devoted to the theological aspects of the religion of Jesus. It treats of the unhistorical character of the birth stories; the parentage and ancestry of Jesus, his early life and occupation, and his relations with John the Baptist; the story of the temptation; Jewish conceptions of the character of God; Jesus' doctrines of the Heavenly Father, and of the character and efficacy of prayer; his Unitarianism; doctrine of a future life, belief in demoniacal influences, and his relations to the current Messianic expectation. Next follows a chapter upon the social aspects of Jesus' religion, such as his doctrine of the Kingdom of Heaven, its speedy advent, and its description in parables; his doctrine of non-resistance, his communism and exaltation of poverty, his pessimism and views of marriage and the family; his views of education and labor, his doctrine of forgiveness of sins; his ethical teachings with modern criticism thereupon; the religion of Jesus as related to Judaism, and his historical verity. A presentation of the elements of myth and miracle in the gospel stories next engage our author's attention. In the course of which is given a detailed account of the somewhat similar legend of Apollonius of Tyana, based upon the life of that alleged wonder-worker by Philostratus. Herein Mr. James and myself diverge somewhat. He regards Philostratus' life of Apollonius as generally reliable, aside from its miracles and legendary narratives. I consider it extremely unreliable throughout, containing only a slight thread of historic verity running through its detailed mass of fiction and falsehood, about on a par for unreliability with the gospel of John. The alleged Buddhist origin of the Christian tradition is considered next, and the growth of miraculous legends illustrated in the gospel stories is then touched upon. Following this is discussed the remarkable character of the fourth gospel miracles, with a possible solar-mythic interpretation thereof.

The seventh chapter pertains to the Christianity of Paul. In it are successively treated the legend of the resurrection, and Paul's doctrine of the resurrection; Paul's early life, conversion, and missionary labor; his relations to the older apostles, the two parties in the early church, and Paul's death; his doctrines—Christology, the atonement, salvation by faith, the crucifixion, dualism, predestination and election, his ethics, and the secret of Jesus, and the relations of Paul to existing society and modern Protestantism. Chapter eight brings us to the church in the apostolic age, with early rites and ceremonies, baptism, religious services, the Lord's Day, the "love-feast," the origin of the priesthood and growth of the hierarchy, the Gnostic sects and the Ebionites, the legend of Simon Magus, Nero and the early persecutions, the antichrist, and other characteristics of Christian thought in this age. The ninth chapter is devoted to the Martyr Period, including the development of the doctrines of the incarnation and the atonement. The final chapter leads us to Christianity as the State religion, embracing a discussion of the testimony of the inscriptions, paintings, etc., of the Catacombs; the differentiation of Christianity from Paganism; the character and attitude of Constantine; the sectarian disputes of the age, and conflicts of the creeds of Arius and Athanasius; early councils and formation of the canon; concluding with suggestions and forceful observation concerning the natural evolution of Christianity, Jesus, the myth and the man, the mythical element as related to the progress of Christianity and Christianity and the religion of the future,—the "true religion of humanity," says Mr. James, "which shall be neither exclusively Christian nor Buddhist, Mohammedan nor Hindoo, which shall be known by no sectarian designation. Into its folds shall be

welcomed all sincere earnest seekers for the truth; all who strive for its manifestation in a life of righteousness; all who believe in the language of one of its prophets, that 'Truth is our only armor in all passages of life and death.'"

Presidio of San Francisco, Cal.

## REV. THEODORE PARKER'S VIEWS.

The Eminent Divine's Own Words, Published in 1859.

I had not preached long before I found, as never before, that practically, the ecclesiastical worship of the Bible hindered the religious welfare and progress of the Christians more than any other cause.

For these three great doctrines—of God, of man, of religion—I have depended on a church and no Scriptures; yet have I found things to serve me in all Scriptures and every church. I have sought my authority in the nature of man—in facts of consciousness within me, and facts of observation in the human world without. To me the material world and the outward history of man do not supply a sufficient revelation of God, nor warrant me to speak of infinite perfection. It is only from the nature of man, from facts of intuition, that I can gather the greatest of all truths, as I find it in my consciousness reflected back from Deity itself.

I know well what may be said of the "feebleness of all the human faculties," their "unfaithfulness and untruthfulness for their work;" that the mind is not adequate for man's intellectual function, nor the conscience for the moral, nor the affections for the philanthropic, nor the soul for the religious, nor even the body for the corporeal, but that each requires miraculous help from a God who is only outside of humanity! There is a denial which boldly rejects the immortality of man and the existence of Deity, with many another doctrine dear and precious to mankind; but the most dangerous skepticism is that which, professing allegiance to all these, and crossing itself at the name of Jesus, is yet so false to the great primal instincts of man, that it declares he cannot be certain of anything he learns by the normal exercise of any faculty! I have carefully studied this school of doubt, modern not less than old, as it appears in history. In it there are honest inquirers after truth, misguided by some accident, and also jugglers, who live by their sleight of mind as jugglers by their dexterity of hand. But the chief members of this body are the mockers, who, in a world they make empty, find the most fitting echo to their hideous laugh; and churchmen of all denominations, who are so anxious to support their ecclesiastical theology, that they think it is not safe to sit on their thrones till they have annihilated the claims of reason, conscience, the affections, and the soul to any voice in determining the greatest concerns of man,—thinking there is no place for the Christian Church or the Bible till they have nullified the faculties which created both, and rendered Bible-makers and church-founders impossible. But it is rather a poor compliment those ecclesiastical skeptics pay their Deity, to say he so makes and manages the world that we cannot trust the sights we see, the sounds we hear, the thoughts we think, or the moral, affectional, religious emotions we feel; that we are certain neither of the intuitions of instinct, nor the demonstrations of reason, but yet to make sure of an anonymous testimony, can be made sure that Baham's she-ass spoke certain Hebrew words, and one undivided third part of God was "born of the Virgin Mary, suffered under Pontius Pilate, was crucified, descended into hell, and the third day rose again," to take away the wrath which the other two undivided third parts of God felt against all mankind!

It is not for me to say there is no limit to the possible attainments of man's religious or other faculties. I will not dogmatize where I do not know. But history shows that the Hercules's Pillars of one age are sailed through in the next, and a wide ocean entered on, which in due time is found rich with islands of its own, and washing a vast continent not dreamed of by such as slept within their temples of old, while it sent to their very coasts its curious joints of unwonted cane, its seeds of many an unknown tree, and even elaborate boats wherein lay the starved bodies of strange-featured men, with golden jewels in their ears. No doubt there are limits to human industry, for finite man is bounded on every side; but, I take it, the Hottentot, the Gabor Negro, and the wild man of New Guinea, antecedently would think it impossible that mankind should build the Pyramids of Egypt for royal ostentation, for defence throw up the fortresses of Europe and America. Still less would they conceive it possible for men to make all the farms, the mills, the shops, the houses, and the ships of civilized mankind. But the philosopher sees it is possible for toil and thought soon to double, and then multiply manifold the industrial attainments of Britain and New England.

No doubt there may be a limit to mathematic thought, though to me that would seem boundless, and every scientific step therein to be certain; but the bare-footed negro, who goads his oxen under my window, and can only count his two thumbs, is no limit to Archimedes, Descartes, Newton, and La Place; no more are these men of vast genius a limit to the mathematic possibility of mankind. A thousand years ago, the world had not a man, I think, who could even dream

of such a welfare as New England now enjoys! Who shall tell industrious, mathematic, progressive mankind, "Stop there; you have reached the utmost bound of human possibility; beyond it, economy is waste, and science folly, and progress downfall!" No more is the atheistic mocker or the ecclesiastical bigot commissioned to stop the human race with his cry, "Cease there, mankind, thy religious search; for thousand-million-headed as thou art, thou canst know naught directly of thy God, thy duty or thyself! Pause, and accept my authenticated word; stop and despair!"

I know too well the atheistic philosopher's bitter mock, and the haughty scorn of theological despisers of mankind, who, diverse in all besides, yet agree in their contempt for human nature, glory in the errors of genius, or the grosser follies of mankind, and seek out the ruins of humanity to build up, the one his palace and the other his church. But I also know that mankind needs neither the atheistic philosopher, nor the theologic despiser of his kind; but, faithful to the great primal instincts of the soul, believing, creating, and rejoicing, goes on its upward way, nor doubts of man or God, of sense or intellect.

I have preached against the errors of the ecclesiastical theology more than upon any other form of wrong, for they are the most fatal mischiefs in the land. The theological notion of God, man, and the relation between them, seems to me the greatest speculative error mankind has fallen into. Its gloomy consequences appear: Christendom takes the Bible for God's word, his last word; nothing new nor different can ever be expected from the source of all truth, all justice, and all love; the sun of righteousness will give no added light or heat on the cold darkness of the human world. From portions of this "infallible revelation," the Roman Church logically derives its despotic and hideous claim to bind and loose on earth, to honor dead men with sainthood, or to rack and burn the living with all the engines mechanic fancy can invent or priestly cruelty apply; and hereafter to bless eternally, or else for ever damn. Hence, both Protestant and Catholic logically derive their imperfect, wrathful Deity, who creates men to torment them in an endless hell, "paved with the skulls of infants not a span long," wherein the vast majority of men are, by the million, trodden down for everlasting agony, at which the elect continually rejoice. Hence, they derive their devil, absolutely evil, that ugly wolf whom God lets loose into his fold of lambs; hence, their total depravity, and many another dreadful doctrine which now the best of men blind their brother's eyes withal, and teach their children to distrust the Infinite Perfection which is Nature's God, dear Father and Mother of all that is. Hence, clerical skeptics learn to deny the validity of their own superior faculties, and spin out the cobwebs of sophistry, wherewith they surround the field of religion, and catch therein unwary men. Hence, the Jews, the Mohammedans, the Mormons, draw their idea of woman, and their right to substitute such gross conjunctions for the natural marriage of one to one. There the slaveholder finds the chief argument for his ownership of men, and in Africa or New England kidnaps the weak, his mouth drooling with texts from "the authentic word of God"; nay, there the rhetorician finds reason for shooting an innocent man, who but righteously seeks that freedom which nature declares the common birthright of mankind. It has grieved me tenderly to see all Christendom make the Bible its fetich, and so lose the priceless value of that free religious spirit, which, coming at first hand from God, wrote its grand pages or poured out its magnificent beatitudes.

Christendom contains the most intellectual nations of the earth, all of them belonging to the dominant Caucasian race, and most of them occupying regions very friendly to the development of the highest faculties of man. Theirs, too, is the superior machinery of civilization, political, ecclesiastical, domestic, social. But yet the Christian has no moral superiority over the Jew, Mohammedan, the Brahmin, the Buddhist, at all commensurate with this intellectual power. In the sum of private and public virtues, the Turk is before the Christian Greek. For fifteen hundred years the Jews, a nation scattered and peeled, and exposed to most degrading influences, in true religion have been above the Christians. In temperance, chastity, honesty, justice, mercy, are the leading nations of Christendom before the South-Asiatics, the Chinese, the Islanders of Japan? Perhaps so—but have these "Christians" a moral superiority over these "heathens" equal to their mental superiority? It is notorious they have not. Why is this so, when these Christians worship a man whose religion was love to God and love to men, and who admit to heaven only for righteousness, and send to hell for lack of it? Because they worship him, reject the natural goodness he relied upon, and trust in the "blood of Christ which maketh free from all sin." It is this false theology, with its vicarious atonement, salvation with morality or piety, only by belief in absurd doctrine, which has bewitched the leading nations of the earth into such practical mischief. A false idea has controlled the strongest spiritual faculty, leading men to trust "in imputed righteousness," and undervalue personal virtue. Self-serving missionaries visit many a far off land "to bring the heathens to Christ." Small good comes of it; but did they teach industry, thrift, let

(Continued on Eighth Page.)

\*A Study of Primitive Christianity. By Lewis G. James. Boston: Index Association, 1886. Cloth, gilt top; 320 pages, 12mo. Price, \$1.50.



## WATCHMAN, WHAT OF THE NIGHT!

Abstract of a Lecture Delivered in Metropolitan Temple, San Francisco, Cal.

(Reported for the Religio-Philosophical Journal by John B. Cummings.)

Watchman, what of the night? Do the heavens indicate fair or foul weather? There has never prevailed such general unrest as at present. The deep sea of humanity tosses like the ocean waves, undermining and overturning long-established institutions. With modern liberty there is no subject too sacred for investigation; and many profound thinkers are now penetrating into the most sacred places. Religion is undergoing great changes, and science is making most rapid advances.

Reason alone is now the generally accepted guide. In the civil and political world agitation is causing convulsions and revolutions. The governments of the old world are severely strained to preserve their own existence; and our American institutions were never before subjected to such changes as now. Self-government is not yet clearly proven to be a success. Are those ignorant foreigners, who were incapable of self-control when at home, to be entrusted with the ballot here? They become the mere tools of unprincipled politicians, and their increasing numbers complicate the problem whose solution is still uncertain.

In the social world inharmonious in married life causes as many divorces that they now number nearly one-third of the marriages. This is one reason why our insane asylums and prisons overflow. What means it? Is our civilization a failure? The world was never so blessed as now, and never before were there so many good men and women in it. They are working zealously for the advancement of humanity, and amid the inharmonious, divine harmony exists. Thus each age is an advance upon the past and a prophecy of a better age to come.

The chief study of most people is to get the most for the least. This is right, if we do not trespass upon others, and if we make a right use of what we get. One trouble is, we do not know when we are well off. We think too much of what others think of us, and in trying to excel others we make ourselves miserable. Pioneers tell you that they were happier in their log cabins than they are now in their palaces. Improved conditions, to be beneficial and enjoyable, must be the natural outgrowth of culture, not the sudden creation of wealth. There was a time when fortunes were gained only by a hard and long struggle, which strengthened a man by developing his powers. Now they are quickly gained and lost, hence there is no virtue shown in being wealthy now. Many of our rich men are very mean, and they have acquired their fortunes by driving hard bargains. There is no more milk of human kindness in them than there is milk in a toadstool. Avarice grows on what it feeds, and when such men die, it is well. What they can do in a land of souls is a mystery past finding out. But there are exceptions. There are some grand and noble souls among the wealthy.

How much better it is to be contented. Our rich neighbor's beautiful estate is as good for our eyes as for his. The sun and the stars are ours as much, yes more than his. Nature, really unselfish, should be more numerous; those who can rejoice that others can live in a palace, while an humble home must suffice for them. Some have their joys dimmed when they see others prosper more than they, and envy robs them of their peace of mind. There is not much magnanimity needed to be charitable to those below us, but it takes considerable strength of mind to treat with respect the haughty and the pure proud. It is easy to be charitable to the dead, for then we think of their virtues, but the world most needs that sympathy which does not wait for death. Let us all be kind and generous to each other while we are in the flesh.

Every one has a right to get out of life all that properly belongs to him. The temporal is mere dross, for the spiritual alone is eternal, and we pity those who can not establish a paradise of their own. All desire happiness, and the failure to attain it is caused by a lack of right conditions or of properly directed effort. This fact should teach us charity, and should inspire us to master the conditions by which we are surrounded. When we have learned that the right thing is the best thing to do, we are on the right track. We want less selfishness; and we need well balanced heads and unfaltering steadiness to move right onward to nobler purposes. Our quibbles about methods are unworthy of the time we spend upon them. We live in the eternal, ever-present now, and, if we live our best now, we will thereby most surely fulfill our destiny.

Very few are born to the purple; and it is a question whether they are really better off than their subjects. A man born to wealth misses that schooling of hard struggle, which brings out the best that is in a person. It is natural for the poor to envy the rich, though many of them are better off than those who envy. Struggle is the main thing, and no one can afford to miss the discipline it gives. Probably the worst curse is in being satisfied with a little. It makes a person worthless to the world. Better try and fail than not to try at all. It is easy to drift with the current, but we should strive against the stream and overcome it. We should be satisfied with only what cannot be improved, but most things can be improved. If we have the will to make the improvement, keep out of ruin. Success is usually found by striking out from beaten paths. Form conclusions on evidence, and wait until the evidence is all in. The man who never changes his opinion is a bigot. Formerly, to doubt was to be eternally damned. Then social ostracism became the punishment for the expression of free thought, and it required a brave heart and a strong will to oppose the prevailing opinions, but now a conscientious doubter can walk erect. Science is constantly penetrating into a new and unexplored domain. Here the unfolded mind is lost, for there seems to be no permanence or solidity anywhere. New forms appear only to be succeeded by others. May not matter be a mere expression of force? What seems real is the most unreal. We should be modest in our denials. Dogmatists proclaim their ignorance, and ministers deny proven phenomena, but the best thinkers are never dogmatic, and they take nothing for granted. Intuition and reason are the best guides. To know that this world is but a primary school gives life a new meaning. The soul's hunger demands knowledge. Give us proofs or stop denying. Job finds no answer to his questioning, and many now accept his conclusion, "So man lieth down and riseth not." The materialist claims that the desire for immortality is not natural, but is an outgrowth of education, and at a superficial glance, nature seems to bear him out. Some of the lower animals resemble man in the mental as well as in the physical, and some human beings

seem to be scarcely a grade above the animals. When does immortality really begin? Every intelligent materialist admits that there is much that is unknown in somnambulism, mesmerism, clairvoyance, clairaudience and Modern Spiritualism. The capacity for producing these strange phenomena inheres in man alone, and, as nature aims to perfect whatever she undertakes, why would she leave the Spiritual incomplete? The soul rebels against the idea of annihilation.

What a man does, not his dogmas, is what counts for or against him. Goodness must be bred in the bone. A fair article may be produced by education, but that is simply impulsive goodness, such as often results from a revival. One who asks God to do what he can do himself trifles with Him; and money spent to placate God is wasted. Some folks are troubled about pagans or distant heathens while neglecting their own needy neighbors. The world must be reformed by human agency, and the best place to begin is in your own soul. He who leads a forlorn hope is less a hero than he who masters himself. Yet there are many such heroes. We have seen a girl turn from snafes that had been set for her, though sorely pressed by want. We have seen a young man, cast friendless upon the world, shutting himself out from temptation, burning the midnight oil and laying the foundation of a sterling character. We have seen men and women bending beneath heavy loads of care, with faces illumined, no trust betrayed, no duty left undone. Are not these the world's best heroes?

There is nothing so potential as love, and without it the world would be a barren garden. Where love prevails, it is as though the doors of heaven had been left open to inspire humanity with hope; but where love is wanting, human nature is out of tune, the lower propensities run riot, and selfish greed tramples upon charity, making discord anew. Human beings, however grand, must have something to lean upon when in trouble. Without love, life is but a dreary waste, and duty becomes a path of thorns, but love makes every burden light. The master said: "A new commandment I give unto you, that ye love one another." Love is a crown of glory to mankind, and it forms a shining pathway to the stars.

## INVESTIGATIONS IN SPIRITUALISM.

Many of the Spiritualistic phenomena grouped under the term Spiritualism are not new. The modern medium may be, in a measure, the successor of the old time magician, necromancer, or indeed prophet. It is only in comparatively recent years that Spiritualism, as a cult, has received much recognition. No allusion is made to it in the Encyclopedia Britannica, edition 1860.

Let me premise by saying that it is only within the last few months my attention has been seriously drawn to the subject, consequently I do not write with much practical knowledge of it, having only attended one or two séances, and I am therefore open to correction, except as regards any facts I may state. Candid believers in Spiritualism admit that much charity is carried on under its aegis, and as a rule, the only information which reaches the masses on the subject is an account of the exposure of some trick.

The Catholic Church, I believe, frowns on the subject, and the orthodox regard it with horror. We have spoken of the magician and medium together; let us now speak of them apart. The acts of the magician and his cognates have in a measure died out with the advance of learning and science. It is not so with the spirit medium, for his cult has grown so in the last thirty years that it now numbers several millions of intelligent and cultured adherents. Its claims have been examined critically by more than one scientist, and the result has been that the phenomena have been authenticated, but could not be accounted for by any known natural law. There is no doubt a connection between some of the phenomena and those passing under the name of mesmerism, electro-biology, etc., with which many of us have become familiar, but which no one appears as yet to have satisfactorily accounted for. Though generally believed to have their seat in what was originally called animal magnetism, it is, I believe, now ascertained that the results may be produced without using the supposed magnetic influence of "passes." There is apparently some occult force of mind over mind, with which we are as yet imperfectly acquainted. It would appear, however, that there must be some media for the conveyance of the force, as the mere exercise of the will of the operator is not sufficient to influence the mind of the subject. The force may be conveyed by word of mouth from the operator to the subject, after the latter is brought under the influence. The writer has repeatedly seen this done; the subject being made to do or believe almost anything the operator willed at the bidding of his word; but was at once restored to the normal state at the word of command. The phenomena of table-turning have been ascribed to an unconscious exercise of the will or the muscles, combined with "expectant attention" or the concentration of the mind on an event which one expects is going to take place. This, however, would only account for a very few of the phenomena. It would not explain the levitation of a heavy body, or the passage of a solid through a solid substance, phenomena which are vouched for by the most positive evidence.

To the mind of the writer, however, the most marked feature of Spiritualism, and indeed that which gives it its special name, and on which it bases its claim as a teaching power, or religion, is the belief—put forth as a doctrine—that the spirits of the departed are about and around us, and under certain conditions, have power to communicate with us, and to make themselves materially felt and visible. To most of your readers this statement will, no doubt, seem utterly incredible, if they do not think the person who credits it a fit subject for a lunatic asylum; but I would ask such to suspend their judgment until some evidence is adduced, if I do not trespass too much on your space.

Some years ago the advent of Mr. Home, a noted medium, in London, and his supposed supernatural power attracted the attention of some scientific men, notably Mr. William Crookes, F. R. S., England, a distinguished chemist. He went into the subject, so to speak, and there was a general feeling that at last the fraud was going to be exposed by a trained scientist, who had devoted years to careful investigation and analysis in the subtle art of chemistry. He endeavored to approach the subject with an unbiased mind; his principal experience was with a medium named Katie King; some experiments being also carried on in connection with Mr. Home. The séances took place in Mr. Crookes's home, under his own careful and immediate supervision, and some of them with the aid of the electric light to detect any possible attempt at deception. Mr. Crookes's statement was given to the public

about 1873, I think, the Royal Society, to whom it was first submitted, not caring to publish it. If this book had been published fifty years ago, and found its way into the hands of a reader of to-day, it would at once be pronounced fictitious; but Mr. Crookes's statements are vouched for by himself and others of high standing well known in London. This is only one of many works published on the subject, some of them periodicals such as *Light*. Among many other phenomena Mr. Crookes details the raising of heavy bodies; the passage of an article from one room to another when doors were closed and locked; the apparition of spirit hands, and spirit writing, a pencil writing a message visibly without the aid of human hands; and also the apparition of a materialized form with which he was able to communicate. Any one sufficiently interested in the matter can procure the book and read for himself.

The writer is personally acquainted with more than one person who professes to have the most positive evidence, and is profoundly conscious that direct communications have been made to them from the spirits of departed friends. Sometimes these messages would come by way of controlled writing, by planchette, or through the mouth of a medium. I have conversed with these friends, and reasoned with them for hours, suggesting every possible rational explanation of these supposed spirit communications, but no power on earth seems to shake their belief, and they insist that no power could, they would as soon doubt their own existence. I may say I refer to persons of intelligence, judgment, and mature years; and the subjects of the messages were such as to make it impossible the medium could know anything about them. Another phase of spirit communication is that there appears to be a power of foretelling certain events, a semi-omniscience.

Now, accepting the foregoing as true, is it not the most profound argument that has ever been adduced for the immortality of the soul? I know of one person who, from being a professed Materialist, became a believer in spirit existence, and the future life, owing to the evidence of spirit communications. Spiritualists of course believe in a God, and in revelation. They also believe in the Bible, but not in its verbal inspiration. Their teachings, as I understand them, are largely in accord with those of evolution. One of their leading doctrines is that of progress for every man, if not in this life in that which is to come. In the future life there are rewards and punishments, which are not arbitrarily imposed, but are the natural consequences of our lives here. The sensual spirit, deprived of the power of gratifying his desires, will find in that his earned punishment. A new light is thrown on the Bible. It is not held to be infallible. Prophecy and miracle are explained by some phases of modern Spiritualism. Christ is the great medium; He in the highest sense "brought life and immortality to light."

The Spiritualist discards the orthodox view of the atonement; refusing to believe that the Almighty Maker of the universe, gomed with innumerable worlds immeasurably surpassing ours, sent His only Son into this speck called earth, to die a sacrifice for man's sin. This view he regards as not only dishonoring to God, but a monstrous perversion of justice. Unprejudiced persons who have looked into this great subject, admit that there may be some force or power at work with which we are as yet very imperfectly acquainted, or "scarcely dreamt of as yet in our philosophy," as your article in summing up very fairly says. The apparition of the ghost of Hamlet's father may after all not be such a myth as we think.

Horatio—"O day and night, but this is woeful strange."

Hamlet—"And therefore as a stranger give it welcome. There are more things in heaven and earth, Horatio, Than are dreamt of in our philosophy."

Hallifax, N. S. H.

## The Personality Versus the Omnipresence of Deity.

BY J. M. KENNEDY.

No. 4.

I will now ask the attention of my readers to the other theory and its teachings, accounting for the existence of atoms. Its assumed premise is the self-existence of two distinct and co-existing substances termed Deity and matter, and recognizes these jointly as the source of nature or the world of effects. It claims that Deity is an organized substance, therefore an entity, having form and volume of being; is inherently conscious, intelligent, and capable of independent self-action, therefore a living identity, possessing the attribute of volition and motion; hence it accepts that, literally speaking, God is a spirit, and therefore a personality, and claims that He is the sole self-existent source of all life, motion, consciousness, intelligence, and volition, manifested in the world of effects or nature. In recognizing the co-existence of self-existent matter, it claims that it exists external to Deity; that it is inherently unparticipated in condition; and unlimited in volume of being, therefore an endless continuity of unorganized substance, unconscious and incapable of self-action, having no volition, and is inherently inert. Recognizing these two co-existing substances as the self-existent source of nature, it teaches that before the beginning of creation when they in their original condition comprised all of existent being, Deity, of his own independent volition, exerted his inherent power to act on and change the then condition of immediately surrounding external matter to accomplish, in a devised way, a definite purpose and end; and reasoning thus, the theory assumes that power thus exerted and projected from himself was characterized by motion. If further claims that power thus projected could only act on and change the condition of matter by contact therewith; and that such contact would necessarily involve a resistance of inert matter acted on, while it would also modify the momentum or motion of the acting power; hence it assumes that the resistance of inert matter thus acted on and disintegrated, could only be maintained by the organization of the resisting matter enclosing the asserted power therein, whilst thus holding the power in suspended action would isolate and organize it as an entity. Reasoning thus, the theory claims that this result would exhibit matter organized in the form of an atom and power isolated and embodied therein, thus constituting the atom a compound creation composed of two distinct constituents, each distinct in itself, and having its origin in a special and kindred source

of self-existent being. I submit, that, if this is the true explanation of the origin and character of the "original atoms" referred to, it is clear that a continued exertion of Deific power would result, in the continued creation of material atoms; hence if the first sun and solar system had its origin in the union of the "original atoms," it is clear that the continued exertion of power would correspondingly furnish the needed supply of atoms for successive suns and systems.

## Memorandum of the Confederation of Spiritualist Societies.

The President of the London, Eng., Spiritualist Alliance, has presented to the public, in *Light* a "preliminary memorandum on Confederation," which exhibits the tendency of Spiritualism in that country. He says:

In the course of my address to the London Spiritualist Alliance, on November 13th last, I stated, in referring to the subject of Confederation, that it seemed desirable to formulate some simple plan for carrying into effect the objects which I briefly indicated, viz., to aim at "a grand confederation between societies of repute in various countries, in defence and for the advancement of the central principles of our common faith." I further expressed an opinion that "were this realized as the final aim that we should have in view—an organization of infinite ramifications, whose aim should be to promote the highest and best interests of mankind, and to advance their spiritual welfare here and hereafter—it would be clear to all of us that Spiritualists have laid upon them a serious and solemn charge, and that that charge can only be carried into real effect by such an organization as I have indicated."

On considering what was desirable, attainable, and immediately profitable, I have been led to exclude any idea of an elaborate scheme, which, in my opinion, would meet with considerable criticism, and would require a complex machinery to carry it into effect.

When it is considered that the societies which we hope to unite into a common bond are of very divergent beliefs and customs in matters non-essential, though they are happily at one in respect of the essentials of our common faith, it will, I think, be agreed that any proposal made by us should be characterized by simplicity in the first instance.

A common bond of sympathy once established, we may hope that in the ordinary course of events, an organization will be developed more elaborate and complex than we can now venture to propose.

We have already explicitly declined to be bound ourselves, or to seek to bind others, by any but the very simplest confession of faith, which we have reason to believe that all Spiritualists will unhesitatingly accept.

Beyond this, what is to be aimed at? Briefly, to break down the existing condition of isolation, and to substitute for it sympathetic and friendly relations between Spiritualists in all countries; to promote a strengthening of the bonds of sympathy, an interchange of experiences published and unpublished, a reciprocation of confidential information which may be useful for the guidance of the respective managers of societies; and a yearly report to this Council from each society of interesting and important events within its ken, such reports to be tabulated by us, and the results published for the common information.

By these means we should obtain a broad foundation on which a substantial "superstructure" might, in due time, be raised. We should set forth a scheme elastic enough to be sufficiently comprehensive. We should not evoke minute criticism on details, where divergence of opinion might conceivably crop up. We should secure not only a bond of sympathy by the interchange of ideas, but also a mass of information from the most various sources, a knowledge of the difficulties and perplexities which occur to the most divergent types of mind, and materials for an estimate of the general condition of Spiritualism throughout the world, which could not fail to be valuable and instructive.

I would submit, then, with the sanction of the Council, to societies, journals, and prominent Spiritualists throughout the world for preliminary criticism prior to final adoption, a plan of confederation on the basis of the following obligations, to be carried out with such necessary modifications as special circumstances require:

1. A general interchange of views and opinions as occasion serves.

(a) Accounts of noteworthy facts and phenomena, published or otherwise, within the knowledge of the society communicating them.

(b) Statements or discussions of points of difficulty that may have arisen.

(c) Particulars of new books or pamphlets of interest.

[From such an interchange of free opinion, I should expect that we might get profitable public discussion in our journals; and as all records and papers would come to this Council in the end, I should expect to get interesting matter for *Light*, and gradually to secure for it a regular system of foreign correspondence. I should also expect that the difficulties of those who view matters differently from ourselves would be instructive. And as English-speaking people have approached the subject in a more experimental and practical way than, e. g., the Latin races have, whilst they, on the other hand, have been more theoretical and philosophical in their handling of it, I should hope that a free interchange of views might be mutually beneficial.]

2. An exchange of journals, published in various countries, with "Light," and a systematic endeavor to acquaint the readers of them with the progress of Spiritualism in all lands.

[What I contemplate is more than a mere exchange of journals. I want an interchange of matter; a systematic attempt, e. g., to let us know what French Spiritualism is doing, and to let French Spiritualists know what we are doing. If it were found that *Light* contained regular matter of universal interest, it would add to its weight and importance, and in the end, to its circulation. The question of expense, and how far an exchange with the most important papers only is desirable, would need consideration. The great aim should be to get a common interest in the common work developed, so as further to break down isolation.]

3. Once during each year, at the beginning, or at the end, a report of the progress of Spiritualism during the year, so far as it comes within the knowledge of each journal or society, to be sent to this Council. These to be tabulated, and a yearly summary published in "Light" for the benefit of all confederated societies.

[Possibly the Alliance might in time see its way to publications in another form, e. g., as *Proceedings*. But for the time being it would be easy to utilize the various journals for the publication of these matters of com-

mon interest. Or, if preferred, a M.S. report might be sent direct to the Council, and a brief digest of it, and others of a like nature might be published in *Light*. We should thus give a mass of interesting matter. And again, we should strike a blow at isolation, and stimulate sympathetic interest. It might be suggested that Presidents of confederated societies should be made honorable associates or members of the London Spiritualist Alliance, and its President in turn be made honorable associate or member of each of them.]

4. Interchange of confidential information desirable for the private guidance of managers of societies and journals.

(a) Formal introduction of visitors, who should be vouched for by Spiritualists of repute, or officially by officers of societies, so as to give them facilities for intercourse with Spiritualists in the countries they may visit, and the *entrée* to any available séances.

(b) Definite information as to mediums who may go from one country to another, and confidential recommendation or the reverse, with facts for the guidance of Spiritualists in dealing with them.

(c) Definite information from knowledge acquired on the spot of any occurrence such (e. g.) as an alleged exposure of a certain medium, which it is desirable to get at firsthand.

This plan, with such modifications and additions as the Council may make in it, I propose to embody in a memorandum to be sent to all journals and societies who have received my address on "Spiritualism at Home and Abroad," with a request that they will express an opinion on its proposals, and, if approved, adopt them and send in their formal adhesion as soon as possible.

On receipt of these suggestions I would lay before the Council a draft plan embodying all such as seemed workable. This would then include the definite and well-considered opinion of Home and Foreign Spiritualists.

It may be added that this plan, if carried out in any complete manner, would involve a great deal of secretarial and literary work in French and German. I have reason to believe that, at any rate until the duties become very onerous, I can get this undertaken by competent hands. By this division of labor I trust that no heavier load would be laid on the willing shoulders of our present honorable secretary.

## THE BREAD OF LIFE.

To the Editor of the Religio-Philosophical Journal:

The following "Bread of Life" from the *Christian Register*, will prove, no doubt, Bread of Life to Spiritualists:

"If there is any mistake made in estimating the tendencies and characteristics of the time, it is in supposing that people do not hunger to-day for the bread of life. If we look into the heart of our own age, we shall find it as deeply earnest as any that have preceded it. There is no period in the history of the world that would not emit a hollow ring, if struck upon its false side. Mr. Lowell and Mr. Harrison have both warned us against the danger of indolence a whole century. And this warning applies as much to the present century as to any that are passed. It has, indeed, its frivolities, its hollow-ringing falsities. But this tone is not its dominant character. That there are more luxury and more leisure and greater temptations in our own country to superficial, wasteful and frivolous lives than there were in days of simpler living and narrower opportunity may be conceded. There is a danger that material prosperity may quench the desire for higher and nobler experiences. But take it through and through, our own age cannot be said to be a hollow one. It is marked by earnest desires, it is conscious of deep needs. This is apparent in the social and moral agitations which are going on around us; and it is just as apparent in the lives of individuals, when we apply to them the best and largest tests.

"It is common for our orthodox brethren to arraign the age for its prevailing skepticism, yet what Orthodoxy assumes to be its skepticism is rather an indication of its deeper hunger. Men and women are willing to feed no longer on the husks and chaff of the old creeds; they long for more nutritious food. That fossil fish which the paleontologist finds imbedded in the rocks may once have been a nutritious morsel, if there had been any human life to appropriate it in the time in which it lived; but its place to-day is not in the kitchen; but in the museum. The most skillful French cook could not make it palatable. So with many of the old dogmas. To serve them up on the table to-day is like trying to boil a fossil fish. Men and women need food which makes blood, which fits them for the active tasks of life. They hunger as much as ever for that which satisfies their deeper needs. At no time was the minister who has a message surer of an audience than he is to-day. At no time were so many sermons printed or so many read, or deeper interest manifested in the moral and religious aspects of life.

"That there has been a rapid multiplication of places of amusement is true. The age, especially our American age, is reclaiming the lost art of recreation. An eminent dramatic critic has pointed out that, whereas the theatre fifty years ago was administered almost exclusively for the leisure classes, now it ministers rather to the middle classes in society than those distinguished by culture or wealth. This very growth of new means of entertainment for the people indicates that the pressure of the burden of life is felt to-day. This demand is natural and healthful in itself, whatever may be thought of the recreation supplied. The child that is inclined to take too sober a view of life needs to be tempted to play. Our own age, still bearing the marks of its Puritanic discipline, needs to be tempted to recreation. It cannot stand the strain of constantly confronting, either in philosophic theories or in practical enigmas, the hard problems of life. The pursuit of diversion is therefore one of the most natural and encouraging indications.

"But the crying child cannot be satisfied with toys when it needs food. And the temporary rest and exhilaration which come through diversion and entertainment cannot obscure or supplant the deeper hunger for soul food. Men need not only to be amused, they need to be strengthened. And this is just as true whether they live in palaces or in hovels. There are forms of distress which wealth may alleviate, but how can it minister to a diseased mind or to a lacerated heart? Here it is not the external life, but the inner life which must be reached. Death brings the same message to the peasant that it brings to the prince. Do all that we can to alter and improve the external conditions of life, and there yet remain problems which are insoluble by our philosophies, diseases incurable by social medicaments, longings of the heart, indiments of the conscience, the yearning of eager aspirations. Hunger of the body is one sign of health, and so it is



ANIEL AMBROSE, Publisher,



## Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO.

By JOHN C. BUNDY.

## TERMS OF SUBSCRIPTION IN ADVANCE.

One Copy, 1 year, \$2.50.  
 " " 6 months, \$1.25.  
 SINGLE COPIES, 5 CENTS. SPECIES NOT TAKEN.

REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Draft on either New York or Chicago.

DO NOT IN ANY CASE SEND CHECKS ON LOCAL BANKS.

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Aline line. Reading Notice, 40 cents per line.

Lord & Thomas, Advertising Agents, McCormick Block, Chicago. All communications relative to advertising should be addressed to them.

Entered at the postoffice in Chicago, Ill., as second-class matter.

## SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, May 8, 1886.

## Easter.

Our Unitarian neighbor, *Unity*, has a long article on this day, from which we quote as follows:

This word, like the festival it represents, has a far more ancient and broader origin than the theological one which the Christian world ascribes to it. Its foundations rest in an antiquity which makes modern Jesus and Paul. Far back among the earliest observers and worshippers of nature's forces the early crocus and the returning sun gave rise to Easter. Through the late festivals of Egypt, the Passover of the Jews, through Greek processions and Gothic fairs comes our Easter festival laden with some thought and inspiration from each. The name is of a Saxon goddess. This tree, with wide-spreading roots, reaching into the soil of universal religion, brings to us a rarer fruit of the spirit than we can find upon any exotic grown in the hot-house of the supernatural and potted in the miracles. Our Easter anthem is the more religious because sung by the chorus of nations. We would not be disrespectful to the Easter of the creeds. If God, heaven, and the immortal life come any nearer to any soul from believing that one Sunday morning, far back in Judea, the faithful Marys found an empty grave from which a dead man had come to life, we are glad. But to those who cannot find such comfort we offer our strong conviction that the Master, whom the Marys loved, was never entombed. That which they loved was not killed and cannot die. The loving soul that discovered beauty in the lily, sanctity in the sparrow, divinity beneath its stamens, was too fine a thing to be touched by the Roman soldier's spear, too large a thing to be nailed to the wooden cross, too celestial to be wrapped in linen. Nature has better uses for dead bodies than to hold them in waiting for Gabriel's trumpet. We have no desire to rehabilitate the worn-out garment, once it is laid aside. We would seek the immortality that is clothed in deathless robes rather than with wings. Let life come in grander fashion, else let us sleep in sweet forgetfulness.

We expect the continued life because we have more work on hand than we can finish in this. The thought of immortality is a lark's song, which cheers us and lifts us only when it is above us and beyond our reach. When we seek to clutch it, it eludes us. When we grasp it, it is silent. If we hold it, it dies. We look for a heaven where there will be more disinterested love, more patience with weakness, more hospitality. If such is to be realized, we ourselves must now begin to shape it. Not upon the resurrection of one body in Judea eighteen hundred and fifty years and more ago, but upon the awakening of nature, upon the unvaried order of nature's procession, do we rest our eternal hope.

Our readers will readily see the merit of these ideas, and they need no commendation from us; yet there is an incompleteness, a lack of triumphant faith leading to strong affirmation. The thought of immortality "eludes us if we seek to clutch it," and "if we hold it, it dies." What is there in this so unlike other thoughts? If we hold the thought of freedom, it does not die nor elude us, but lives and stays in our very heart's core, inspiring heroism and nerving us to endurance. Such is the nature of the human mind, that the more we seize and hold a great truth, the more we are possessed and inspired by it; the clearer and stronger it becomes, the more our souls are open and receptive of it. So it is, and ever has been with the thought of immortality, as the testimony of the ages tells us in the words of illuminated thinkers, the happy departure to the higher life of a host of saints, and the epitaphs graven for miles along the walls of catacombs under ground in the Roman campaign. Was not primitive Christianity a great revival of faith in the immortal life? Did not apostles, martyrs and Marys clutch and hold fast to their hearts this thought? Did it elude them or die for being so held? Still more singularly is a like dim shade of thought shown in an article in the same *Unity* on "Deathlessness" by W. C. G. (Rev. Mr. Gannett). He says:

I suppose the simple fact is that we do not know enough to even put the question of immortality, because, mind-wise, we know so little what this mystery of life presents; let, and of course we cannot answer, mind-wise, a question we don't know how to put.

From the patriarch Job to our day, has the question been put millions of times: "If a man die shall he live again?" and millions of souls have answered with strong assurance, "Man thou shalt never die!"

A grave trouble is this, of avoiding all means of "adding to our faith knowledge." Shut our eyes and harden thought and soul against the facts of history, and the experiences of a cloud of living witnesses, and our

sight grows dim, our thoughts confused and uncertain, and our convictions lose depth and power. There are among the Unitarians, clergymen and laity rich in spiritual wealth, intuitive, illuminated, inspired by the truths of the soul. Some of these are Spiritualists in the technical meaning of the word. Some are not, but they all have a spiritual philosophy, so clear and inspiring, that their affirmations are full of light and strength. Changing was one of these.

We have large sympathy with much good work which has been done by what is called "the left wing" of Unitarianism—the radicals,—but some of them try to keep clear of Spiritualism and to ignore its facts and its philosophy, and in keeping at a safe distance they get chilled and bewildered in the fog.

Let them summon clairvoyance and the facts of spirit presence to their aid, and they would find that man is built to last, not to die; that the spiritual body is untouched by death, save to be released from the perishing clay, that there is no break in the continuity of the individual and personal life of man; that those we call dead do come back to tell us that they still live. Add this to the testimony of "the voice within, and we have a sure foundation on which to rest our eternal hope." Keep out of this wide range of thought and experience and the mists grow colder, we lose sight of the guiding stars and wander in uncertain ways.

To every century comes its mission; that of our age is to verify and illustrate the idea on which the glad Easter day is based; to prove that it is not an "exotic growth in the hot-house of the supernatural and potted in the miracles," but that, under spiritual law, emigrants to the Summer Land come to tell us that as they live we shall live also. Thus shall natural religion,—our thought of the soul of things, of duty and immortality, increase.

## Have Animals Souls?

G. E. Nieuwkerk, of Anandale, N. Y., gives some ingenious arguments to prove that animals may have souls. He assumes in the beginning that it is admitted that matter in itself is inert and senseless; that the material organism of the human body in itself is, in respect to its final causes, as powerless as the common clod, until it is animated by a spiritual agent, which directs and uses its members and organs, with an intelligent purpose; that, when this spiritual agent is withdrawn, the whole material organism ceases to act and the process of decomposition immediately commences. This spiritual agent cannot be discerned by the normal senses. To this agent he refers the phenomena of the bodily motions and perceptions, memory, reason, sympathy, love and will, showing that we must refer the same class of phenomena to the same cause. As he refers certain phenomena in man to the soul as its cause, he must refer the same phenomena in animals to the same cause. Moreover, if any animal manifests a single phenomenon which in man one refers to the soul, he must refer the same phenomenon to the soul in that animal also, and, if one animal has a soul, he must infer that all animals have souls. The writer claims that not one but many animals manifest the phenomena, two or more that he has enumerated as psychical, no one, he thinks, will deny. He, therefore, dismisses this part of the subject briefly.

1. Animals move themselves and direct their members with intelligent purposes. Inert matter cannot exert itself in this way. Therefore, animals are not inert matter.

2. Matter which does move itself and direct its members with intelligent purposes has a soul. Now animals do move themselves in this way. Therefore animals are matter animated by a soul.

3. Animals evidently perceive the world of material objects about them by the means of a sentient organism. The act of sense perception is a complex process which involves the energy of a spiritual agent or soul.

4. They manifest the phenomena of memory. They remember familiar objects, their homes, the faces of men, sounds, odors and tastes.

5. They manifest intelligence in their movements. They also are manifestly guided by the relation of cause and effect.

6. They manifest sympathy and affection and the moral quality of faithfulness towards human beings.

All these are the phenomena which in man Mr. N. ascribes to the active energy of the soul. If these phenomena are the result of the action of the material organism in animals, they are the results of the material organism in man, and the theory of the materialist that these phenomena can be attributed to material substance must be admitted: If we deny this in respect to man, we must also deny it in respect to animals, and admit that they have souls as well as men. Mr. N. then goes on to say that it may be urged that these phenomena that are observed in animals belong to the lower forms of physical energy, and that the phenomena of the higher forms are wanting. He admits this fact, but urges that it does not destroy the force of his argument. In the great variety of organic beings which have life we see a great diversity of development. There are living creatures whose organism is of the very simplest nature, and as we ascend the scale of being we find the material organism becoming more complex, until we reach man, the most highly developed of all. We do not, however, because of this diversity, refuse to consider any particular species as an organic being. We are willing to admit that animals and men are alike in having a material organism of the same general nature; also

that man is an animal, the highest in the scale of being. Now the spiritual nature of both follows the same analogy. The soul of the animal is the same general nature as man. It is spiritual, does not occupy space, and its energy results in psychical products of phenomena. This soul, however, is not as fully developed, is not so complex in its nature, not so high in the scale of spiritual being as the soul of man. Nevertheless it is a soul, a spiritual being distinct from the material organism which it animates. In conclusion Mr. N. asks: "What becomes of this soul after death of the material organism? In our own case we know that the soul does not perish, but that it passes into a higher state of existence. It may be so in the case of the animal. Its soul escaping from the lower form of life in the animal body passes into a higher state of existence. We believe that after death the human soul will develop faculties now dormant and unrecognized, appropriate to the condition of its new state of existence, just as in a child the faculties are aroused into life one after another. So it may be that the animal soul may finally develop the faculties of the soul as those which we as human beings now enjoy."

To say the least his argument is ingenious, and will be read with deep interest. Spiritualists differ widely in regard to this matter, some asserting that animals have souls, and others denying it.

## Sisterhoods.—Episcopal Nuns.

In the *Living Age*, an Episcopal newspaper in this city, is a commendatory notice a column long of a book by Rev. C. C. Grafton, of New York, "Vocation, or, The Call of the Divine Master to a Sister's Life,"—a special plea for a modified order of Episcopal nuns. We extract as follows:

The feeling toward sisterhoods has visibly changed in the American Church within the last ten years. It was notable at the discussion before the Church Congress last fall, that the question was not whether they should be allowed, but how they should be ordered for the accomplishment of the largest amount of good through their influence. The kind of life which a sister leads is such that not every one is fitted for it, and it is important that those who feel a call in this direction should know what they are doing. There is a demand for information of this kind, and Father Grafton's book is likely to have a wide circulation among our people. Its excellence is that the subject is stripped of all the glamor thrown upon it by the idea that a sister's life is more privileged than that of a mother in charge of her family.

There are few who can make themselves as useful outside of the training and restraint of the sisterhood as they can in it. The restriction as it may seem to those outside, is a part of that protection which most women feel the need of, that they may reach the highest degree of usefulness in practical ministrations. Father Grafton makes these things plain in his unpretending treatise. He exalts the sisterhood not by making it so much a choice service, as by showing how it fits into the needs of parochial ministrations and meets the requirements of modern social life.

Is it true that "few women can make themselves as useful outside the training and restraint of the sisterhood as in it"? Why do women need such "training" more than men? Are women so much more wild and wayward than men, that they need a "restraint" not proposed for their brothers? These sisters are to "fit into the needs of parochial ministrations," etc. Whether that means to embroider fine cushions for praying members to kneel on, or to help get up grab games at oyster suppers in church parlors, we do not know. It all looks absurd, artificial and unnatural. The duties and joys of home, and of life in its free and equal relations to all, need none of this medieval restraint and priestly frippery. Let Episcopalians move on toward the large view of their own gifted Phillips Brooks in Boston, or toward the frank and fair discussion of Spiritualism like that in a late English Church Congress, and leave this sisterhood folly to the dead past; so long as such trying "to put new wine into old bottles," will keep up a state of things such as the *Pall Mall Gazette* tells of in its late report of a discussion on the "Religious Condition of England."

Papers were read at the Church Congress yesterday which confirm in a remarkable manner the truth of Mr. Bright's epigram "that the working classes care as little for the dogma as the upper classes for the practice of Christianity." Canon Barry, reporting on "the religious condition of the nation as represented by the upper classes of society," says that "unlimited skepticism, the positive license of a conscious ungodliness, and a resolute self-trust and self-will are their only rule for life." The Bishop of Bedford, who reported on the Industrial classes, stated that, without much speculative unbelief or hostility to religion, "the feeling of the masses is that of simple indifference." The speakers had, of course, no occasion for indicating the fact, and their testimony is all the more valuable on that account. Their gloomy picture of the two extremes of society is hardly relieved by the account given in another paper of the religious condition of the middle classes. They contain, we are told, the religious might of the nation, but they "display deplorable moral weakness in reference to commercial transactions." The mission that the religious part of the community is deeply tainted with commercial dishonesty is at any rate outrageous, and if it be true, it complicates the knotty problem which the Church Congress has set itself to face.

## A Practical New England Man Exposes a Fraud.

It appears from a special dispatch to the *Chicago Tribune* of April 30th, from Manchester, N. H., that Mrs. Bessie Huston of Boston, a medium, has made three recent visits to that city and galloped the public into believing that she possessed the requisite powers of calling up the spirit forms of those who have passed into the great unknown. The evening of April 27th she gave her eighth séance at the residence of G. B. Ammidon, and her company included some of the best-known residents. Some five or six forms had appeared, and among the number the daughter of one man who thought he recognized his dead girl and exchanged kisses with her. Finally a pretended spirit came to John B. Huse, and the latter, acting in accordance with a preconceived plan, seized the outstretched hand, and threw his arms around her body and bore her to the floor. The form

was none other than Mrs. Huston, who screamed, and her husband, who always accompanies her, pulled out a bill and proceeded to apply it with vigor upon the head of her captor. In the meantime the gas had been lighted by those who were parties to the plan, and Mr. Huston was then seized and the bill taken from him. The lighting of the gas revealed Mrs. Huston stretched upon the carpet, where she was held by the man who had the nerve to trap her, dressed in a sleeveless white garment and wearing a white veil over her head. The exposure was complete and overwhelming, chalk and other material used in the deceit practiced being discovered. The woman was allowed to return to the cabinet, where she clothed herself in her evening dress. The money paid by the company was returned, but as the chandelier had been broken in the lively scenes which had been enacted when the coup de grace took place, the purse was presented to Mrs. Ammidon with instruction to apply it toward the purchase of another chandelier. Mr. Ammidon informed the Hustons that his roof could not shelter frauds another night, as he did not countenance anything of the kind, and at once showed them to the depot, where they took a southward-bound freight train. Huse has Huston's bill, and the veil taken from Mrs. Huston's head was divided up among the party as mementos of the occasion.

## A Missionary of Good Will, not of Dogmatic Theology.

We lately made mention of the long missionary work in Hindostan of Rev. C. H. A. Dall, a Unitarian, who approaches the Hindus in a fraternal spirit, not as though they were heathen of perdition. These extracts from a late letter of his to Mr. Douthitt, editor of *Best Words*, at Shelbyville, Ill., and from a letter by Rev. J. H. Heywood, of Melrose, Mass., to Mr. Douthitt, will be of interest.

CALCUTTA, Feb'y 9, 1886.  
 77 Dharmata Street.

DEAR BROTHER,—Our city you know is the metropolis of India, and the other two capital cities are our farthest west and our far south. We can hardly compare these to your New Orleans and San Francisco,—as Bombay is but 1,100 miles west of us, and Madras 800 miles south. Three or four days by steamship in our best of the world's fastest steamships, or by rail in our best of the world's fastest railroads, we can reach these cities—each numbering about a million souls; or say for Madras 750,000. As for India newspapers both in English and in the vernaculars, their name is legion. What with these disseminators, and our frequent sending out of our best words by post and telegraph—we have untold means of gospelizing the people. Is there another land on earth to compare with this in the wide circle of facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and the A. U. A. for Calcutta in February, 1885. So this month completes my thirtieth year of work for Hindostan. Modestly—by no means favored brother Dall, who all this time, has left himself the highest and happiest of men. I have not, from month to month, in all these years, ceased to write for the great widely circulated facilities of missionary access to millions, tens of millions—even hundreds of millions of souls? I left Boston and











Invited to Prove his Prayer.

Old Gov. McCree was not a religious man, and did not have much respect for religion. He preferred a horse to a church, and a mistle to a hymn book. One morning Mr. Sutherland, who was the chaplain of the Senate, had some distinguished divine as a guest and invited him to officiate in his place on that day. The stranger, not having enjoyed the honor before, thought he would make the most of the case, and delivered a very fervent prayer, which was intended for the spiritual benefit of the Senator. There was more truth than compliment in his utterances, and at the conclusion of his prayer Senator McCree sent to the Clerk's desk a resolution.

Mr. McDonald, who was then Chief Clerk of the Senate, took the resolution, read it over, colored up to his ears, and, turning around, held a whispered conversation with Mr. Ferry, who was in the chair. Mr. Ferry declared at once that the resolution of Senator McCree was not in order. Mr. McCree demanded that it should be read, and there was a little breeze, in which the chair conquered, as he usually does on such occasions.

Several senators rushed up to the desk to see what the paper was about, and it was afterwards passed around quite freely. It was a very short prayer, which set forth that the gentleman who had just occupied the floor did not address his remarks to the President of the Senate, as required by the rules, but to a being not recognized by the constitution of the United States, and entirely unknown to that body.

Whereas, in the remarks of the gentleman he asserted that the Senate of the United States was composed of men who were weak and sinful, and wanting in Christian grace; and

Whereas, if these remarks were true, the persons so described were unfit to represent the several States or to frame laws for the people; therefore be it

Resolved, That the Committee on Privileges and Elections be instructed to summon before them at once the person who had offered the prayer, and compel him to prove the truth of his assertions or retract them.—*Inter Ocean.*

Some Work in Cincinnati.

Spiritualism in Cincinnati is still prospering, and much more so than is apparent, for it is well known that there are many who eagerly investigate our beautiful truth, who yet lack moral courage to avow their belief in it. Perhaps you have seen here, it needs at 115 West Sixth Street, and I am sure it will do a good work. We have had good speakers and will spare no effort to make it a success. That noble little woman and indefatigable worker, Mrs. Belle F. Hamilton, is working hard for it. She is the very queen of test mediums, and she has been kindly giving tests from the rostrum for us. She recently gave seven tests, many of which were truly remarkable. Mrs. Hamilton has been in Cincinnati for years, and she constantly grows more popular with the people.

One very affecting incident that occurred among the tests above mentioned, was that of two young ladies, sisters, who have recently taken a great interest in Spiritualism. The medium gave a perfect description of their father and of a lady friend named Nellie. The girls were both overcome with emotion at this overwhelming proof that the loved ones still live and can return to us; and one, unable to repress her sobs, left the room. In another case, a well-known gentleman of this city, who had died very suddenly, and without being able to speak to his family, returned and told his weeping friends of the happy home to which he had gone. Mrs. Hamilton does good work, and we wish there were more like her for the good of the cause. She has been here a number of years, and her constantly growing popularity attests her mediumship. As she has a number of friends in Chicago, we would say that she has changed her residence and address to 322 Race Street, where she will be glad to welcome friends. Cincinnati, Ohio. R. G. WALKER.

The Wonderful Luburg Chair.

"An article of beauty is a joy forever," the poet says, but when an article combines both beauty and usefulness, it becomes almost an absolute necessity. A chair needs a comparatively prompt repair, but it is very often a source of much pleasure or annoyance, according to its adaptability for the purpose desired. The "Luburg Chair" is one of those wonderful contrivances that seem to please everybody. It is designed for the parlor, library, or as part of furniture of any room, as a reclining, smoking, or for invalid use, lounge, bed or couch. Having over fifty changes, it can be adjusted to suit any position of the body. Their new combination springs are an improvement indeed; and as wonderful as anything is the fact that so much comfort can be had for so small an outlay of money. Send for descriptive catalogue to the Luburg Manufacturing Co., 145 North Eighth Street, Philadelphia, Pa.

The May number of *Literary Life* is unusually bright. "Joachim Miller Under the Oaks," accompanied by a robust portrait of the poet of the Sierras, is the introductory article. Maurice Thompson contributes an excellent paper on "Tests of Originality in Art." There is an illustrated article on Professor David Swing, of Chicago, in which his home and study are finely sketched. The articles on the British Poets are continued, the home and habits of Oliver Goldsmith being described and illustrated. Mr. James B. Kenyon discusses Henry Abbey's poetry. In the Pen Pictures of Authors the twin humorists, Tom Hood and Artemus Ward, are portrayed. The editor contributes a most attractive paper on the "Poetry of the Future," illustrated by a poem entitled, "Mill Ocean." The younger poets hold a poetic symposium in which appear some very brilliant verses. *Literary Gossip* is an original paper contributed by Proteus, and the usual installment of Anecdotes of Authors and Great Thoughts are supplied. In the Sanctum the editor replies to some very unique literary themes in an interesting manner. The May number of this unique and high-class magazine, published in Chicago, is the best yet issued.

Life in the Paris Sewers.

It is possible, for a short time to the robust, but the majority of refined persons would prefer immediate death to existence in their reeking atmosphere. How much more revolting to be in one's self a living sewer. But this is actually the case with those in whom the inactivity of the liver drives the refuse matter of the body to escape through the lungs, breath, the pores, kidneys and bladder. It is astonishing that the remains in such a dwelling. Dr. Pierce's "Golden Medical Discovery" restores normal purity to the system and renews the whole being.

On the Pottsville and Manayoa Railroad a tunnel 800 feet in length is being cut under a mountain and through solid rock. Three hundred men are employed and the work is prosecuted day and night.

To the young face Pozzoni's Powder gives fresh charm; to the old, renewed youth. For sale by all druggists and fancy goods dealers.

"Her face so fair, as fresh it seemed not, But heavenly portrait of bright angel's hue, Clear as the sky, without a bluish or blot, Through goodly mixture of complexion due, And in her cheeks the vermeil red did show."

This is the poet's description of a woman whose physical system was in a perfectly sound and healthy state, with every function acting properly, and is the enviable condition of the fair patrons produced by Dr. Pierce's "Favorite Prescription." Any druggist.

The soil of northern Virginia, upon which occurred so many battles, is low so poor that it does not furnish pasturage, and cattle raising there has been abandoned.

The only aromatic tea Jamaica Ginger in America is made by N. K. Brown, Burlington, Vt. "N. K."s.

Thirteen million sheep are said to have died in New South Wales within the last three years for want of water.

Throw Away Trusses

and employ our radical, new method, guaranteed to permanently cure the worst cases of rupture. Send for circulars in plain English, with references. Pamphlet and Terms. St. Buffalo, N. Y.

The new national library, just ordered by Congress, is to be constructed after the style of the Capitol.

The new South is pronounced by visiting tourists to be very different from the old in almost every respect.

Care For

The eyes by expelling, from the blood, the humors which weaken and injuriously affect them. For this purpose use Ayer's Sarsaparilla. It gives tone and strength to the digestive apparatus, and, by purifying the blood, removes from the system every scrofulous taint.

After having been constantly troubled with weak eyes from childhood, I have at last found, in Ayer's Sarsaparilla, a remedy which has relieved and cured me. My general health is much improved by the use of this valuable medicine.—Mary Ann Sears, 7 Hollis St., Boston, Mass.

Nearly Blind.

I have used Ayer's Sarsaparilla, in my family, for over nine years. My oldest daughter was greatly troubled with Scrofula, and, at one time, it was feared she would lose her eyesight. Ayer's Sarsaparilla has completely restored her health, and her eyes are as well and strong as ever.—G. King, Killingly, Conn.

I have, from a child, and until within a few months, been afflicted with Sore Eyes. I have used Ayer's Sarsaparilla, for this complaint, with beneficial results, and consider it a valuable blood purifier.—Mrs. C. Phillips, Glover, Vt.

My little girl was badly afflicted with Scrofula, and suffered very much from Weak and Sore Eyes. I was unable to obtain relief for her until I commenced administering

Ayer's Sarsaparilla

sarsaparilla. This medicine has cured her of Scrofula, and her eyes are now well and strong.—H. P. Bort, Hastings, N. Y. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

The Eyes

Are always in sympathy with the body, and are quickly affected by its varying conditions of health or disease. When the eyes become weak, and the lids thick, red, inflamed, and sore, a scrofulous condition of the blood is indicated, for which Ayer's Sarsaparilla is the best remedy.

My little boy has always been afflicted, until recently, with Sore Eyes and Scrofulous Humors. We gave him Ayer's Sarsaparilla, and, in a short time, his eyes ceased to trouble him; the humor disappeared, and his health was restored.—P. Germain, Dwight St., Holyoke, Mass.

Perfect Cure.

I suffered greatly, a long time, from weakness of the eyes and impure blood. I tried many remedies, but received no benefit until I began taking Ayer's Sarsaparilla. This medicine cured me. My eyes are now strong, and I am in good health.—Andrew J. Simpson, 147 East Merrimack St., Lowell, Mass.

My son was weak and debilitated; troubled with Sore Eyes and Scrofulous Humors. By taking Ayer's Sarsaparilla, his eyes have been cured, and he is now in perfect health.—Alarie Mercier, 3 Harrison Ave., Lowell, Mass.

My daughter was afflicted with Sore Eyes, and, for over two years, was treated by eminent oculists and physicians, without receiving any benefit. She finally commenced taking Ayer's Sar-

aparilla, and, in a short time, her eyes were completely cured, and her bodily health restored.—C. R. Simmons, Greenbush, Ill. Sold by all Druggists. Price \$1; six bottles, \$5.

GET THE BEST  
**MASON & HAMLIN**  
"MATCHLESS"—FRANZ LISZT—"UNRIVALED"  
ORGANS  
AWARDED  
HIGHEST HONORS  
AT EVERY GREAT  
WORLD'S  
EXHIBITION  
FOR SEVENTEEN YEARS  
ONLY AMERICAN ORGAN  
AWARDED SUCH AT ANY  
100 STYLES!  
\$22 to \$900  
FOR CASH EASY PAYMENTS OR RENTED.  
CATALOGUES & PRICE LISTS FREE.  
"MUSICIANS GENERALLY REGARD THEM AS UNEQUALLED"—THEODORE THOMAS.  
**ORGANS AND PIANOS.**  
THE MASON & HAMLIN CO. BOSTON NEW YORK CHICAGO.

**QUICK**  
OFFERS the shine from any building in this country. Those willing to work six hours daily should investigate our practical and common sense method. Roadside suitable for every location. Address, Merrill Manufacturing Co., 112 Chicago.

**I GUESS FITS!**  
When I say fits I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the discovery of FITS, and I have a remedy for it. I have a life saving remedy. I want my remedy to cure the worst case. Because when I have failed to cure a case, I have not a cent to show for it. Send for a bottle of my life saving remedy. Give Express and Post Office. It costs you nothing for my remedy, and I will cure you. Address, DR. H. G. BOOT, 123 East St., New York.

**JUST PUBLISHED**  
12 Articles on  
**PRACTICAL**  
**Poultry Raising.**  
BY FANNY FIELD.  
The greatest of all American writers on Poultry for Market and Profit. 250 pages, 16 illustrations. Clear \$40 on 100 Poultry. About a mechanic's wage. Who clears \$500 annually on her 5000 poultry farm. Who clears \$1000 annually on her 10000 poultry farm. Tells about incubators, brooders, spring chickens, capons, and how to feed to get the most eggs. Price 50 cents. Send to DANIEL ANDREWS, 45 Randolph Street, Chicago, Ill.

**JAMES PYLE'S**  
**PEARLINE**  
THE BEST THING KNOWN  
FOR  
**Washing and Bleaching**  
In Hard or Soft, Hot or Cold Water.  
SAVES LABOR, TIME AND SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or poor, should be without it.  
Sold by all druggists. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labor-saving compound, and always bears the above symbol, and name of JAMES PYLE, NEW YORK.

**THE APOCRYPHAL NEW TESTAMENT;**  
Lying All the Gospels, Epistles, and other pieces, now extant, attributed to the first four centuries, to Jesus Christ, his apostles, and their Companions, and not included in the New Testament by its compilers. Translated and now first collected into one volume, with preface and tables, and various notes and references.  
Price, \$1.25. Postage, 10 Cents.  
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

**SCIENTIFIC THEISM.**  
By FRANCIS KELINGWOOD ABOT, F. R. S.  
This work illustrates the substance of a lecture delivered last July at the Concord School of Philosophy. It is part of a new philosophy of Evolution, illustrated by the principles of Universal Endoecology and by the substitution of the Organic Theory of Evolution for the Mechanical Theory advocated by Spencer and Haeckel. The position of philosophy the scientific method, and to show that modern science, interpreted by its philosophical method rather than by its non-scientific specialism, leads to theism, to agnosticism, not to idealism, but to a Scientific Spiritualism which will satisfy both "the head" and "the heart."  
1 vol. 12mo. Price, \$2.00.  
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

**IA MAN**  
WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY WILL SEE BY EXAMINING THIS MAP THAT THE

**CHICAGO, ROCK ISLAND & PACIFIC RAILWAY**  
By reason of its central position and close relation to all principal lines East and West, at initial and terminal points constitutes the most important and central link of the through transportation system which invites and facilitates travel and trade between cities of the Atlantic and Pacific Coasts. It is also the favorite and best route to and from points East, Northeast and Southeast, and corresponding points West, Northwest and Southwest.

**The Great Rock Island Route**  
Guarantees its patrons that some of persons security afforded by a solid, thoroughly ballasted road built with culverts and bridges, rolling stock as near perfection as human skill can make it, the safety appliances of perfect buffers, air-brakes and air-brakes, and that existing discipline which governs the practical operation of its trains. Other specialties of this route are Transfers at all convenient points to Union Depots, and the unsurpassed comfort and security of the Passenger Equipment.

**The Fast Express Trains** between Chicago and Peoria, Council Bluffs, Kansas City, Leavenworth and Atchison are conducted by the Rock Island, and are bolstered Day Coaches, magnificent Pullman Palace Sleepers of the latest design, and sumptuous Dining Cars, in which elaborate and delicious meals are served. Between Chicago and Kansas City and Atchison are also run the Rock Island Dining Chair Cars.

**The Famous Albert Lea Route**  
Is the direct and favorite line between Chicago and Minneapolis and St. Paul, where connections are made to Union Depots for all points in the Territories and British Provinces. Over this route Fast Express Trains are run to the watering places, summer resorts, pleasure resorts, and hunting and sporting grounds of Iowa and Minnesota. It is also the most direct route to the rich wheat fields and pastoral lands of interior Dakota.

Still another DIRECT LINK, via Seneca and Canby, has been opened between Chicago and Council Bluffs and La Fayette, and Council Bluffs-Kansas City, Minneapolis, St. Paul, and intermediate points. For detailed information, Maps and Foldings, obtainable, as well as tickets at all principal Ticket Offices in the United States and Canada; or by addressing

**R. R. CABLE, E. ST. JOHN,**  
Pres't & Gen'l Mgr. Gen'l Ticket & Pass Agt.  
CHICAGO.

**WITCHCRAFT OF NEW ENGLAND**  
EXPLAINED BY  
**MODERN SPIRITUALISM.**  
BY ALLEN PUTNAM.  
Author of Bible Marvel Workers, etc., etc.  
The work is worthy of general personal. Cloth, 12mo., pp. 482. Price, \$1.50; postage, 10 cents.  
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

**HOME CIRCLES.**  
How to Investigate Spiritualism  
**SUGGESTIONS AND RULES,**  
TOGETHER WITH  
Information for Investigators, Spiritualists and Skeptics  
AND AN  
**OFFER TO EXPOSERS AND CONJURERS OF \$1,000.**  
CONTENTS.—Home Circles. Suggestions and Rules. By G. H. Hobbs. Cultivation of Mediumship. By Hudson Tuttle. Physical Phenomena. Hints to Investigators and Mediums. Prepared by representative Investigators and Mediums. Conjurers on Psychic Phenomena and Legendaries. \$1,000 Offer to "Exposers" and Conjurers by the Editor of the Religious Philosophical Journal. What Do Spiritualists Believe? The Other World.—A Poem by R. R. South. To Whom It May Concern.  
A forty-page Pamphlet with cover printed in two colors and illustrated with a picture of Swedenborg's House, founder of the Religio-Philosophical Journal. Price 10 cents, 5 copies for 25 cents, postage free.  
Send the book with your name and address to the Religio-Philosophical Journal, 112 Chicago.  
Just the book to place in the hands of the Investigator before he begins.  
Just the book to read in a religious or philosophical discussion.  
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

**FREECITY!** A copy of my Medical Book will be sent to any person afflicted with Consumption, Bronchitis, Asthma, Sore Throat, or Neuralgia. It is elegantly printed and illustrated; 144 pages, 12mo., 1875. It contains the means of curing such ailments. Send name and post-office address, with six cents postage for mailing. The book is invaluable to persons suffering with these diseases. Send for it. Address DR. R. W. WOLFE, Chittenden, Vt.

**MIND, THOUGHT AND CEREBRATION.**  
BY ALEXANDER WILDER.  
Pamphlet form, price 10 cents.  
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

**THE GREAT SPIRITUAL REMEDIES.**  
BY ALEXANDER WILDER.  
Pamphlet form, price 10 cents.  
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

**POSITIVE AND NEGATIVE POWERS.**  
"Our family think there is nothing like the positive and negative powers"—so says J. H. Higgins, of Beaver Dam, Wis., and so says everybody.  
Buy the Positive for Croup, Coughs, Colds, Rheumatism, Asthma, Dyspepsia, Dysentery, Eczema, Liver Complaint, Heart Disease, Kidney Complaint, Neuritis, Headache, Female Diseases, Rheumatism, Nervousness, Amnesia, and all active and acute diseases.  
Buy the Negative for Paralysis, Dropsy, Deafness, Amnesia, Typhoid and Typhus Fevers, Burial of Positive and Negative (half and half) for Chills and Fever.  
Mailed, postpaid, for \$1.00 a box, or 50 boxes for \$5.00. Send money at our risk by Registered Letter, or by Money Order.

**SPIRITUALISM AT THE CHURCH CONGRESS.**  
The price of this admirable pamphlet is as follows:  
100 copies for express \$3.00 by mail, 75¢; 50 copies, by express, \$1.50; by mail, \$1.75; 25 copies, by mail, \$1.00; 10 copies, by mail, \$0.50; 5 copies, 25 cents; single copies, 10 cents.  
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

10c.  
**A Beautiful Panel Picture.**  
We will mail a fine, leveled, gilt-edged panel of our beautiful 3-louvered to any care sending us ten cents stamp at once. July 1st we will issue our fourth series, different designs, very handsome, same price. Address,  
**F. L. PEIRO, 206 Opera House, Chicago, Ill.**

**ESTEY ORGANS**  
10,000 of the world-renowned ESTEY ORGANS are now in use; and the ESTEY PIANOS, although not recently placed on the market, are receiving an equal and deserved share of public favor. Call on us and see these beautiful instruments, or write for catalogues and terms.

**ST. LOUIS HOUSE: Estey & Camp,**  
203 N. Fifth St.,  
188 & 190 State Street, CHICAGO.

**HALF A MILLION GARDENS**  
Peter Henderson's SEEDS and PLANTS  
Our Seed Warehouse, the largest in New York, is fitted up with every appliance for the prompt and careful filling of orders.  
Our Catalogue for 1886, of 140 pages, containing colored plates, descriptions and illustrations of the NEWEST, BEST and RAREST SEEDS and PLANTS, will be mailed on receipt of 6 cts. (in stamps) to cover postage.  
**PETER HENDERSON & CO., 35 & 37 Cortlandt St., NEW YORK.**

**\$65**  
**DR. JOS. RODES BUCHANAN**  
6 Jam's Street, Boston.  
[S] now giving attention to the treatment of chronic diseases, aided by psychometric diagnosis and the use of new remedies discovered by himself. His residence is in the more elevated, healthy and picturesque location in Boston, and he can receive a few invalids to his family for medical care. MR. BUCHANAN continues the practice of Psychometry—full written opinions three dollars.

**DR. SOMERS'**  
Turkish, Russian, Electric, sulphur, Mercurial, Roman, and other Medicinal Baths, the FINEST in the country at the GRAND PACIFIC HOTEL, entrance on Jackson-st., near La Salle, Chicago.  
These baths are a great luxury and most potent curative agents. Nearly all forms of disease rapidly disappear under their influence. For example, all who are afflicted with Rheumatism, Gout, Gravel, etc., are delighted with the effect. Thousands of our best citizens can testify to their great curative properties. Treatments of all kinds for Rheumatism, Gout, Gravel, etc., are given by Dr. Somers. He is a specialist in the treatment of all diseases of the Nervous System, and a specialist in the treatment of all diseases of the Digestive System. For a full list of diseases treated, and for a full list of testimonials, send for a circular. Address, DR. SOMERS, 112 Chicago.

**SARAH A. DANKIN,**  
PHYSICIAN OF THE "NEW SCHOOL"  
Pupil of Dr. Benjamin Rush.  
Office: 481 N. Gilmore St., Baltimore, Md.  
During fifteen years past Mrs. Dankin has been the possessor of a reputation for skill and success in the treatment of all diseases of the Nervous System, and a specialist in the treatment of all diseases of the Digestive System. For a full list of diseases treated, and for a full list of testimonials, send for a circular. Address, DR. SOMERS, 112 Chicago.

**THE AMERICAN LUNG HEALER.**  
Prepared and Magnified by Mrs. Sams. It is an infallible remedy for all diseases of the Throat and Lungs. TUBERCULAR CONSUMPTION has been cured by it. Price \$2.00 per bottle. Three bottles for \$5.00. Address, SARAH A. DANKIN, Baltimore, Md. Post Office No. 100. Orders and remittances by express payable to the order of Sarah A. Dankin.

**BUSINESS AND MEDICAL PSYCHOMETRY**  
MRS. FANNIE M. BROWN,  
509 W. 60th St., New York City.  
Five business questions answered for 50 cents. Ten questions or a full business letter, \$1.00. Medical Examination and advice (from lack of patient's faith) \$1.00.

**MIND-CURE AND SCIENCE OF LIFE.**  
Prof. A. J. Swartz, Editor and Publisher, 161 La Salle St., Chicago. A Scientific, Progressive, Monthly Magazine, of Specimens to the Reformers and the Afflicted. Upon its editorial staff are the most distinguished authors on the Mind, on Science, and on Psychic Laws, as also upon the Science of Healing. We cure through True Justice and Love. Per year, \$1; 6 months, 50c. Single copies 10c.

**DICKSON SCHOOL**  
—OF—  
**ELOCUTION.**  
(170 State St., Chicago.)  
(H. M. DICKSON, PRINCIPAL.  
(Author of the "Science and Art of Elocution.")  
9th YEAR—OVER 200 GRADUATES.  
Pupils prepared for Dramatic Readers, Teachers, etc. Stammering and Defects of Speech successfully treated. Send for Circular.

**FREECITY!** A copy of my Medical Book will be sent to any person afflicted with Consumption, Bronchitis, Asthma, Sore Throat, or Neuralgia. It is elegantly printed and illustrated; 144 pages, 12mo., 1875. It contains the means of curing such ailments. Send name and post-office address, with six cents postage for mailing. The book is invaluable to persons suffering with these diseases. Send for it. Address DR. R. W. WOLFE, Chittenden, Vt.

**MIND, THOUGHT AND CEREBRATION.**  
BY ALEXANDER WILDER.  
Pamphlet form, price 10 cents.  
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

**THE GREAT SPIRITUAL REMEDIES.**  
BY ALEXANDER WILDER.  
Pamphlet form, price 10 cents.  
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

**POSITIVE AND NEGATIVE POWERS.**  
"Our family think there is nothing like the positive and negative powers"—so says J. H. Higgins, of Beaver Dam, Wis., and so says everybody.  
Buy the Positive for Croup, Coughs, Colds, Rheumatism, Asthma, Dyspepsia, Dysentery, Eczema, Liver Complaint, Heart Disease, Kidney Complaint, Neuritis, Headache, Female Diseases, Rheumatism, Nervousness, Amnesia, and all active and acute diseases.  
Buy the Negative for Paralysis, Dropsy, Deafness, Amnesia, Typhoid and Typhus Fevers, Burial of Positive and Negative (half and half) for Chills and Fever.  
Mailed, postpaid, for \$1.00 a box, or 50 boxes for \$5.00. Send money at our risk by Registered Letter, or by Money Order.

**SPIRITUALISM AT THE CHURCH CONGRESS.**  
The price of this admirable pamphlet is as follows:  
100 copies for express \$3.00 by mail, 75¢; 50 copies, by express, \$1.50; by mail, \$1.75; 25 copies, by mail, \$1.00; 10 copies, by mail, \$0.50; 5 copies, 25 cents; single copies, 10 cents.  
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

**Imperial Granum**  
THE WORLD RENOWNED SALVATOR FOR INVALIDS AND THE AGED, AN INCOMPARABLE ALIMENT FOR THE GROWTH AND PROTECTION OF INFANTS AND CHILDREN. A SUPERIOR NUTRITIVE IN CONTINUED FEVERS AND A RELIABLE REMEDIAL AGENT IN ALL DISEASES OF THE STOMACH AND INTESTINES.  
SOLD BY SHIPPING DEPOT DRUGGISTS, JOHN CABLE & SONS, NEW YORK.

**Burlington Route**  
C. B. & Q. R. R.  
The Only Through Line, with its own track, between CHICAGO, PEORIA or ST. LOUIS and DENVER.  
Either by way of Omaha, Pacific Junction, Atchison or Kansas City. It traverses all of the Great States of ILLINOIS, IOWA, MISSOURI, NEBRASKA, KANSAS, COLORADO, with branch lines to their important cities and towns. It runs every day in the year, from one to three elegantly equipped through trains over its own tracks, between Chicago and Denver, Chicago and Omaha, Chicago and Council Bluffs, Chicago and St. Joseph, Chicago and Atchison, Chicago and Kansas City, Chicago and Topeka, Chicago and St. Paul, Chicago and Sioux City, Peoria and Council Bluffs, Peoria and Kansas City, St. Louis and Omaha, St. Louis and St. Paul, St. Louis and Council Bluffs, Kansas City and Denver, Kansas City and St. Paul, Kansas City and Omaha, Kansas City and Des Moines.  
At each of its several Eastern and Western termini it connects in Grand Union Depots with Through Trains to and from all points in the United States and Canada. It is the Principal Line to and from San Francisco, Portland and City of Mexico. For Tickets, Rates, General Information, etc., regarding the Burlington Route, call on any Ticket Agent in the United States or Canada, or address HENRY B. STONE, PERCEVAL LOWELL, Gen'l Manager, CHICAGO. Gen'l Pass Agent.

**NATURE'S LAWS IN HUMAN LIFE;**  
"An Exposition of Spiritualism."  
Embracing the various opinions of Extremists, and containing the Author's Experience, by the Author of "The Magic Cure."  
Price, \$1.50; postage, 10 cents.  
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

**VIEWS OF OUR HEAVENLY HOME.**  
A SEQUEL TO  
**A STELLAR KEY TO THE SUMMER LAND.**  
By ANNE JACOB DAVIS.  
In cloth binding, 75 cents; postage 5 cents; in paper cover, 50 cents; postage 5 cents.  
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

**A VALUABLE BOOK.**  
**A PHYSICIAN'S SERMON TO YOUNG MEN.**  
By R. W. Frost.  
This is considered a valuable work. Price, pamphlet form 25 cents.  
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.



(Continued from First Page.)

ters, honesty, temperance, justice, mercy, with rational ideas of God and man, what a conversion there would be of the Gentiles! Two-and-thirty thousand Christian ministers are here in the United States, all "consecrated to Christ," many of them able men, earnest and devoted, but their eyes are hoodwinked, and their hands chained by their theology. What do they bring to pass? They scarce lessen any vice of State, the press or the market. They are to "save souls from the wrath of God."

I have preached against the "fundamental errors of this theology scheme, showing the consequences which follow, but I have never forgotten the great truths this theology contains. I have tried to preserve them all, with each good institution—which the Church, floating over the ruins of an elder world, has borne across that deluge, and set down for us, where the dove of peace has found rest for the sole of her foot, and gathered her olive-branch to show that those devouring waters are dried up from the face of the earth.

I know well the errors of the doubters and deniers, who in all ages have waged war against the superstitious theology of their times, and pulled down what they could not replace with better. I have not sat in the seat of the scornful; and while I warned men against the snare of the priest, I would not suffer them to fall into the mocker's pit. I have taken exquisite delight in the grand words of the Bible, putting it before all other sacred literature of the whole ancient world; to me it is more dear when I regard them not as the miracles of God, but as the work of earnest men, who did their utmost with holy heart. I love to read the great truths of religion set forth in the magnificent poetry of psalmist and prophet, and the humane lessons of the Hebrew peasant, who summed up the prophets and the law in one word of LOVE, and set forth the man's daily duties in such true and simple speech! As a master, the Bible was a tyrant; as a help, I have not time to tell its worth; nor need I now, as my public and private teachings sufficiently abound in such attempts. But yet to me the great men of the Bible are worth more than all their words; he that was greater than the Temple, whose soul burst out its walls, is also greater than the Testament, but yet no master over you, or me, however humble men.

In theological matters my preaching has been positive, much more than negative, controversial only to create; I have tried to set forth the truths of natural religion, gathered from the world of Matter and of Spirit; I rely on these great ideas as the chief means of exciting the religious feelings, and promoting religious deeds; I have destroyed only what seemed pernicious, and that I might build a better structure in its place.

### THE BURIAL OF THE YOGHI.

(Reported by Dr. G. Hildebrand for the Religio-Philosophical Journal.)

The miraculous feats of the Eastern Magicians, Fakirs or Yoghis, are no more considered as valid fables invented by travelers hunting after fame and notoriety. They have been witnessed too often not only by trustworthy lay reporters, but also by adepts of mercenary science, which acknowledges no other source of truth besides the evidence of human senses. We lately have had the satisfaction to see clairvoyance, mesmerism, trance, etc., not only examined, but practiced in hospitals and public exhibitions, and to read in the letters which the unpromising German materialist, Haeckel, wrote from the country of the Rising Sun, what he saw there of the "tricks" of the Hindoo Cagliostro, who raises shrubs from a little seed which a few minutes before had been sown in a heap of loose earth, or float some feet above the ground without the least support of their body, etc.

Of late two German scientists, the physiologist Preyer, and the Vienna physician, M. E. Tierske, have paid particular attention to the wonderful faculty of some Fakirs of suspending the most vital function of the living creature, that of respiration, for a great length of time; of passing into a state of seeming death, and of being brought to life again after having been buried under ground like a corpse—a process to which Preyer has given the name of "Anabiosis" (Reanimation, Revival of Fakirs).

The latest and most important authority about the miraculous proceeding of being buried alive and resuscitated after a fixed time, is that of an Austrian physician, Dr. Honigberger, who for a long time was the Court physician of the Rajah of Lahore, and the family doctor of the English Minister-resident, Sir Claudius Wades. He has given an accurate description of the burial of a famous Yogi, which was published by Dr. Tierske in the Vienna "Tageblatt" (Daily Journal).

We give below his account in English, from which it will appear that the famous Fakir-burial, far from being a feat of jugglery, requires a most severe training of body and soul.

To prepare himself for being buried alive, the Yogi begins by digging a kind of half-underground cell, devoid of all light and air, with only one narrow door, which is closely shut up with clay as soon as the ascetic has laid down to his rest. He commences by shutting himself up for some minutes in this cell, which is carpeted with combed cotton and sheepskin. This seclusion is by and by prolonged to hours, and at last whole days, in order to get gradually used to the want of fresh air. To this physical training, the Yogi joins religious ceremonies, as thinking about the Godhead and frequent repetition of the prayers of the Brahman Rosary, which is continued until he succeeds in pronouncing 6,000 syllables in twelve hours. He trains himself also to a reclining posture, with the head bent backwards, and the legs lifted high, or to twisting his limbs into all kinds of abnormal positions.

Then follows the training for the retention of the breath, in which the Fakir reaches such a perfection that they are able to retain the inspiration first five, then ten minutes, then twenty, then forty-three, and at last eighty-four minutes. They learn also to swallow great volumes of air and to return them to their mouths. At last they practice the following:

They make a series of twenty-four little incisions in the fold of skin, which joins the underside of the tongue to the lower jawbone, a process by which this limb, (the tongue) becomes capable of being completely turned backward in order to stop with its apex the opening of the windpipe. For accomplishing this speedier, the tongue is treated with frequent kneading and baths of astringent oils.

In behalf of these peculiar exercises, the Yogi observes the rules of his caste; he abstains from all animal food and all sexual contact. Besides this he has a particular manner of cleaning his stomach, namely: he swallows several times a long, thin linen

ribbon, and then pulls it out again from the mouth. After having gone through all these preparatory exercises, the Yogi is ready to venture the trial, and to lie down in his grave.

The bravest of these Ascetics was one called Harides, whose portrait Dr. Honigberger has drawn, and who during his life has had himself buried several times. He proceeded in the following manner:

On the appointed day he sat down with legs crossed on a linen shroud, his face turned toward the east, and in view of the court and the people. His eyes were straightly fixed upon the point of his nose, and after a few moments the magnetic catalepsy set in; the eyes closed, the lids became stiff. Soon the servants of the Yogi approached and stuffed his nostrils closely with linen plugs soaked in wax. The (seeming) corpse was then wrapped up in the winding sheet, and the head above it tied fast like a thing. The knot of the cord was sealed up with the signet of the Rajah, and the body put into a wooden box which was also sealed.

This box was placed into a crypt which it entirely filled. The door was first sealed, and then closely plastered over, after which the grave was watched day and night. Thousands of Hindoos surrounded the place all the time, hoping to sanctify themselves by the neighborhood of a man, who, they believed, was beloved by Brahma.

When the term of the opening of the grave has arrived, the Rajah and his suite betake themselves to the grave and, as Dr. Honigberger tells, the following occurs:

The Rajah had removed the clay which covered the door and ascertained the intact condition of his seal. Then the grave, a kind of a niche about three feet under the ground, was opened. There was a box of the same size, sealed and also intact. Therein lay the Fakir wrapped in his shroud, which, as the doctor could see was covered with mould, as any other stuff long exposed to moisture. The servants of the Yogi lifted him out of the box and let him lean against the cover, after which they poured warm water upon the head-end of the winding sheet, without removing this.

But the doctor tried to examine the body of the Fakir before the men could commence to bring him back to life. The arms and legs were shrunk and stiff. The head rested on the shoulders, no pulse could be discovered either at the wrists or the temples, nor any beating of the heart. The whole body was cold except the head, which had been moistened with warm water.

In the meantime the servants proceeded to wash the body and to rub the limbs; then they repeatedly put a plaster of hot dough upon the top of the head and relieved the nostrils and ears of the wax plugs. At last one of the attendants opened with a knife the mouth of the Fakir, who still appeared like a dead man, and reduced his tongue to its normal position. This took a long while because the end of the tongue would often slip back to the back part of the mouth. Then the eyelids were rubbed with lard, and then torn open. The eyes looked glazed. At the third application of hot dough on his head, a thrill went through the body of the Fakir, the nostrils dilated, a weak pulse was noticed and the limbs regained some warmth. Soon a small quantity of melted butter was poured upon the tongue of the Fakir, and at once his eyes began to clear up. He had returned into life, and noticing the presence of the Rajah, he said: "Do you now believe me?"

All this had lasted half an hour, and after another half hour the Fakir, although yet weak, was seated at the princely table, dressed in rich festive clothes, and adorned with a row of pearls and golden bracelets. He had remained, six weeks below the ground. But at a later occasion the same Rajah put the same Yogi to a still severer test. He had him buried in a grave cell two metres below the ground—the plot over and around the death cell was leveled flat and the cell plastered over, and earth was thrown upon the place and sown with barley. The Fakir remained buried during four months, but nevertheless was brought back to life!

We may be allowed to make a few remarks on these miraculous facts of the East, hardly apt to find belief with the Western skeptics. These facts can teach us a great deal about the latent faculties of the human soul, the stretch of its mystic power, the supremacy of the psychical principle over its shell (the body), the elasticity of the mysterious bond between the two as long as this is not severed by the natural process called "death."

It may be questioned, however, whether these facts do not entirely belong to the domain of physiology and psychology? and whether to understand them we ought to fall back on the intervention or assistance of supernatural beings called "spirits"? The "trance" condition—condition which enables the Indian adept to continue the suspension of animation for a period of time, the possible extent of which is yet unknown—is not the effect of spiritual agency or the combined magnetic forces of a circle; it is brought on by a kind of self-mesmerization, and can only be secured by a long, tedious course of physical and mental training of such severity and cruelty, and requiring such a degree of self-denial and sacrifice, that compared to it the efforts of our abstemious Tanners appear child-play. That this trance of the Yogi is an artificial one, something similar to the process of "statuolence" and the more or less willful going into the "spiritual state" of Swedenborg, Davis and other "seers" can not be doubted. It must, however, be a much deeper condition, a much stronger stretching of the bonds between soul and body, as it involves a complete suspension of the vital functions of the latter, and, so to say, an annihilation of time, of which we have no account on the part of our seers, although it is not improbable that Swedenborg has remained in his spiritual state for several days and, perhaps, weeks. That this condition is in itself nothing miraculous, nothing upsetting the fixed laws of nature, is clear from the well-known cases of prolonged catalepsy, called "seeming death." There, too, we have the appearance of the cessation of the vital functions, a seeming standstill of time, a peregrination of the soul on a ticket of leave. The facts we find alleged in books, that loads have been found in primitive rocks, which came to a short life again when the rock was broken, as well as that animals of former geological periods were taken from so-called "eternal" ice in a state of complete preservation, hint in the same direction, namely: That life, that is the action of the soul-principle on matter, is much more tenacious than we imagine.

In what condition the soul of the Yogi may be during his burial—a question of the highest interest not only for Spiritualists but for all psychologists—is for the present veiled in mystery. Is the deep magnetic sleep (trance) an unconscious one as regards the physical organ of the soul, but perhaps without interruption of the consciousness of the soul-essence? We do not know, but we doubt not, that some Fakirs, who not unfrequently

are men of culture, could throw some light on this matter.

To gather the rich harvest which in behalf of physiology and psychology, may grow from the stray facts of suspended animation, would only require the sincere and devoted cooperation of some Western men of science, while thus far we have to content ourselves with the authentic attestation of the facts by scientists, without any more accurate exploration of their conditions and the change they may cause in the human system. These facts are precious enough as proofs of the immortal conquering the mortal; but we hope, that the unrelenting spirit of exploration, which characterizes our scientific age, will not rest before reaping all the fruit of knowledge attainable from the burial of the Yogi.

### IMAGINATION OR RABIES?

Hydrophobia is one of the most terrible, the most mysterious, and the rarest of diseases that afflict humanity. Not one doctor in a hundred ever saw a well-authenticated case of it.

I am at this moment writing this article with a hand lacerated by the bite of a strange dog. I encountered him one Sunday morning two weeks ago in front of my residence. I am a lover of dogs. This was a brindled bull-terrier held by a chain. I patted him on the head. He wagged his tail, jumped up affectionately upon me. I slapped him playfully on his side, and in an instant he fastened his fangs in my right hand. One of them struck an artery and cut it. I bought the dog. It cost me \$15. I domiciled him. For forty-eight hours I had one of those subjective struggles which teach a man how absolutely he is at the mercy of his imagination. I went up to Dr. Hamilton. He looked at my hand, and asked at once: "Where is the dog?" "I've got him," I replied. "Is he all right?" "Sound as a dollar." "Then don't give the thing another thought. If I cauterize the wound you are liable to have a secondary hemorrhage, and then you will be disabled for a fortnight." That was all the medical treatment I received. But I found myself that night dwelling upon the incident. All the dread possibilities were rehearsed. My fancy exaggerated my knowledge and my feelings. I felt pricking and burning sensations run up my arm. I fell into an uneasy doze. I heard the snarl and saw the gleam of fangs in the phantasmagoria of a nervous sleep.

I woke up in the morning unrefreshed and with a dull consciousness that something was pending. After a bath and a walk in the sun my resisting power began to assert itself. I saw that at this rate I would evolve out of nothing all the symptoms of rabies.

I sincerely believe at this moment that I could have brought on the symptoms of tetanus if I had only placed myself under my own imagination. If that dog had shown any symptoms of sickness I should have been a case for Pasteur. But he proved to be as straight as a trivet. I made friends with him. I found that he had a broken rib. I must have struck that when I slapped him on the side.

Now, consider a moment. If I had killed that dog when he bit me, as it was very easy to do, all the science, all the intelligence, and all the reason of the world could not have saved me from my own fears. And that is the result with almost every dog-bite. The first step on the part of stupidity is to kill the dog. Then he is declared to be mad, and then sets in the chain of subjective and fanciful results. Science and common experience agree that unless the dog has rabies there is no danger of the victim of his bite having hydrophobia. Well, my own experience tells me that one dog in about 5,000 that are killed as mad really has rabies. Dogmen are bitten every day. Your ordinary dog-fighter is covered with scars. There isn't a sportsman who hasn't had the mark of a tooth on him.

The dog is subject to epilepsy and nervous attacks that are common enough. But, if a poor animal should get a fit in the streets of New York, the cry of mad dog is his doom—and the doom of everybody that he bites.

Mahew, who has written the best, because the only scientific, book on the dog, insists that rabies is an extremely rare disease that develops slowly in the animal, who is sick weeks before his paroxysms appear. He describes minutely all the symptoms of the rabid dog, and no one had a better opportunity to study them—not even Zola. He saved scores of dogs from popular doom that were suffering with verminous fits.

Fear, which is always the concomitant of mystery, is the prime factor in individual hydrophobia and in those popular scares which we are having at this moment.

Everybody remembered the gifted Ada Clare, who was bitten in the face by a pet-dog. She died in this city in the most horrible paroxysms of hydrophobia. I saw her just before she died. She was a woman of many mental accomplishments and a strong imaginative temperament. Science stood helpless at her bedside, unable to save her, and powerless to assuage her agonies with the most powerful drugs known to the pharmacopoeia.

Mr. Butler I think it was, in Burlington, who obtained the dog. At all events, a month after Ada Clare's death I received a note from a well-known dog fancier to come and see the dog. The animal at that time appeared to be in perfect health. I have always believed that Ada Clare was the victim of her own imagination.

Per contra, I saw a case of undoubted hydrophobia in Wisconsin that was diagnosed as tetanus. It was that of a child six years old that was bitten by a Spitz dog, that died two hours after in a rabid paroxysm. The parents were ignorant Germans, knew nothing of hydrophobia whatever, and the wound was a mere pin-prick in the thumb.

But a month later the child was taken sick, and died, as I say with all the symptoms of hydrophobia. The French doctors, with characteristic French vivacity, have put afoot more theories of hydrophobia than all the rest of the world. Their speculations have not, it is true, verified anything, but they have stimulated inquiry. Some years ago they shut up forty dogs and then left them without water until they died, in order to see if the deprivation would induce rabies, but it didn't. Then they tried an enforced continence, and here they got a little light, for several of the dogs developed incipient epilepsy.

The theory was then propounded that hydrophobia was a sexual disease, found only in the male dog, and was due to enforced continence. M. Pasteur does not take any stock in this theory. He has pursued his investigations on the line of germinant or zymotic inoculation, and not on the line of energetic fecundation.

But even Pasteur does not claim that the bite of a dog that is not rabid ought to cause hydrophobia, and his first question when a

case of dog-bite is brought to him is, "Where is the dog?"

The answer to that question always is, "O, killed, of course." Pasteur and all the rest of them are groping in the dark after that. It sounds somewhat absurd to say that the life of a dog that is supposed to be mad ought to be saved. But when the case is understood the absurdity vanishes. It is the hunted dog that bites at everything, and the assumption that he is mad sets the crowd upon him. Then, wrought up to a pitch of frenzy, he bites and tears all within his reach. It is possible to produce this kind of hydrophobia in any highly-organized dog.—Nym Crinkle, in Mind in Nature.

For the Religio-Philosophical Journal.  
Thomas Gales Forster's Farewell.

(The last words of Mr. Forster were: "Your old friend is going.")

BY SUSAN G. HORN.

Good night! "Your old friend is going!" The anchor is lifted, the sails spread wide, The invisible tide is flowing; They are signaling me from the other side, Farewell! "Your old friend is going."

In peace, "Your old friend is going!" No doubt his mind, no feeling of fear, For light on that land is glowing, Already the star-crowned headlands appear, Farewell! "Your old friend is going."

With smiles, "Your old friend is going!" Long have I pointed out this pleasant way To sad watchers alone in the gloaming, Now, my path is bright as a Summer's day, Farewell! "Your old friend is going."

Dear ones, "Your old friend is going!" Hopeful I've watched for this last eventide, With Earth's harsh winds round me blowing, Now smiling and happy away I glide, Farewell! "Your old friend is going."

Saratoga Springs, N. Y., April 23, 1886.

### Spiritualistic Funeral Exercises.

To the Editor of the Religio-Philosophical Journal.

Among the various religious and funeral services which took place at a late Sunday, in Rochester, N. Y., may be mentioned the exercises at 164 Tremont street, conducted by Mrs. Gardner of 118 Jones street. At 3 P. M. the house and home of the deceased, Mrs. King, was literally filled with an intelligent assemblage. Mrs. Gardner, aided musically by Mrs. Smith of this city, performed the last funeral rites of the late Mrs. King. After an appropriate song, feelingly rendered by Mrs. Smith, Mrs. Gardner arose in a dignified manner and held the audience in an interested state for forty minutes, discoursing chiefly and earnestly upon the faith and experience of the spiritual belief. Coming, as her language did, from one of long and faithful investigation, and from one who had passed through all of the various phases, in her younger days, of the old orthodox doctrines, her conscientious expositions certainly carried great weight with her intelligent and appreciative listeners. One could not be mistaken in the thought that Mrs. Gardner meant, and honestly meant, all she said, and believed that the spiritual philosophy was all she required to live by, as well as to die by. The final ceremonies at Mt. Hope were of an equally interesting manner.

Rochester, N. Y.

### How Mrs. Spurgeon's Wishes were Gratified.

A London newspaper relates a singular incident that occurred to the Rev. Mr. and Mrs. Spurgeon not long ago: "During an illness of Mrs. Spurgeon, before Mr. Spurgeon left her room for the journey he was contemplating, she remarked that she hoped he would not be annoyed with her for telling him what had been passing through her mind. She made him, however, promise that he would not try to procure the objects, and told him she had been wishing for a piping bullfinch and an onyx ring. Of course Mr. Spurgeon expressed his willingness to get both, but she held him to his promise. He had to make a sick call on his way to the station as well as to call at the Tabernacle. Shortly after reaching the sick person's house, the mother of the patient, to his amusement, asked Mr. Spurgeon if Mrs. S. would like a piping bullfinch; that they had one, but that it was music was trying to the invalid, and they would gladly part with it to one who would give it the requisite care. He then made his call at the Tabernacle, and after reading a voluminous correspondence, came at last to a letter and a parcel underlying the other letters. The letter was from a lady unknown to him, who had received benefit from his services in the Tabernacle, and as a slight token of her appreciation of these services asked his acceptance of the inclosed onyx ring, necklace and bracelets, for which she had no further use. This intensified his surprise, and he hastened home with what had been so strangely sent, went up into his wife's sick-room, and placed the objects she had longed for before her. She met him with a look of pained reproach, as if he had allowed his regard to override his promise; but when he detailed the true circumstances of the case, she was filled with surprise, and asked Mr. Spurgeon what he thought of it? His reply was characteristic: 'I think you are one of your heavenly Father's spoiled children, and he gives you whatever you ask for.'"

### Fortune's Favorites

Are those who court fortune—those who are always looking out for and investigating the opportunities that are offered. Send your address to Hallett & Co., Portland, Maine, and they will mail you free, full particulars about work that you can do while living at home, and earn from \$5 to \$25 per day and upwards. Capital not required. You are started free. Both sexes. All ages. Some have earned over \$50 in a single day. All is new. All succeed grandly.



"I owe my Restoration to Health and Beauty to the CUTICURA REMEDIES"

DEPURATING HUMORS, Humidating Eruptions, Itching Torsions, Scabies, Psoriasis, Scrofula and Infantile Humors cured by the CUTICURA REMEDIES.  
CUTICURA, the new blood purifier, cleanses the blood and permeation of impurities and poisonous elements, and removes the cause.  
CUTICURA, the great skin cure, instantly allays itching and inflammation, clears the skin and scalp, heals Ulcers and restores the hair.  
CUTICURA, an exquisite Skin Beautifier, is indispensable in treating Skin Diseases, Itchy Humors, Skin Itches, Chapped and Oily Skin.  
Sold every where. Price, CUTICURA, 50c; SOAP, 25c; RESOLVENT, 1c. Prepared by the FORTY-NINE AND CHEMICAL CO., Boston.  
Send for "How to Cure Skin Diseases."

**PURE**  
**DR. PRICE'S**  
**CREAM**  
**BAKING POWDER**  
SOLD ONLY IN CANS  
**MOST PERFECT MADE**  
Prepared with special regard to health.  
No Ammonia, Lime or Alum.  
PRICE BAKING POWDER CO.,  
CHICAGO. ST. LOUIS.

**DR. PRICE'S**  
**FLAVORING**  
**EXTRACTS**  
**MOST PERFECT MADE.**  
VANILLA, LEMON, ORANGE, FLAVOR RELIABLE.  
PRICE BAKING POWDER CO.,  
CHICAGO. ST. LOUIS.

**HELP**  
WANTED. \$50 A WEEK and expenses paid. Valuable outfit and particulars free. F. HILL & CO., Augusta, Maine.

**\$250 A MONTH.** Agents wanted. 90 best selling articles in the world. Sample free. Address JAY BRONSON, Detroit, Mich.

**THE WONDERFUL**  
**LUBURG CHAIR.**  
Liberty, Democracy, Reeling, and Invalids' Chair Combined.  
50 CHANCES. Price, \$7 and on. Good shape. Free. Address LUBURG & CO., 15 S. 3d St. PHILA., PA.

**PISO'S CURE FOR**  
**CURES WHERE ALL ELSE FAILS.**  
Best Cough Syrup. See how good. Use in Time. Sold by Druggists.  
**CONSUMPTION**

**THE GREAT AMERICAN**  
**TEA COMPANY**  
Gold Medal New York 1876. Best quality of Tea. Sold by Druggists. Address THE GREAT AMERICAN TEA CO., P. O. Box 255, 21 and 23 Vesey St., New York.

**AGENTS WANTED IN EVERY COUNTY**  
Selling the Great American Tea. Agents (\$500) silver plated knives, forks, spoons, etc. Illustrated circular samples free. NOVELTY SILVER PLATE CO., Wallingford, Conn.

**AUNT MARY'S.**  
**CATARRH CURE**  
**THE FAMOUS QUAKER REMEDY.**  
A simple vegetable preparation. A positive cure for CATARRH, BRONCHITIS, HAY FEVER, and kindred diseases.  
The long suffering public have been so shamefully imposed upon by advertising medicine, that we are loath to use the means of making known the virtues of Aunt Mary's Catarrh Cure, but so positive are the results following its administration, that we stand ready to

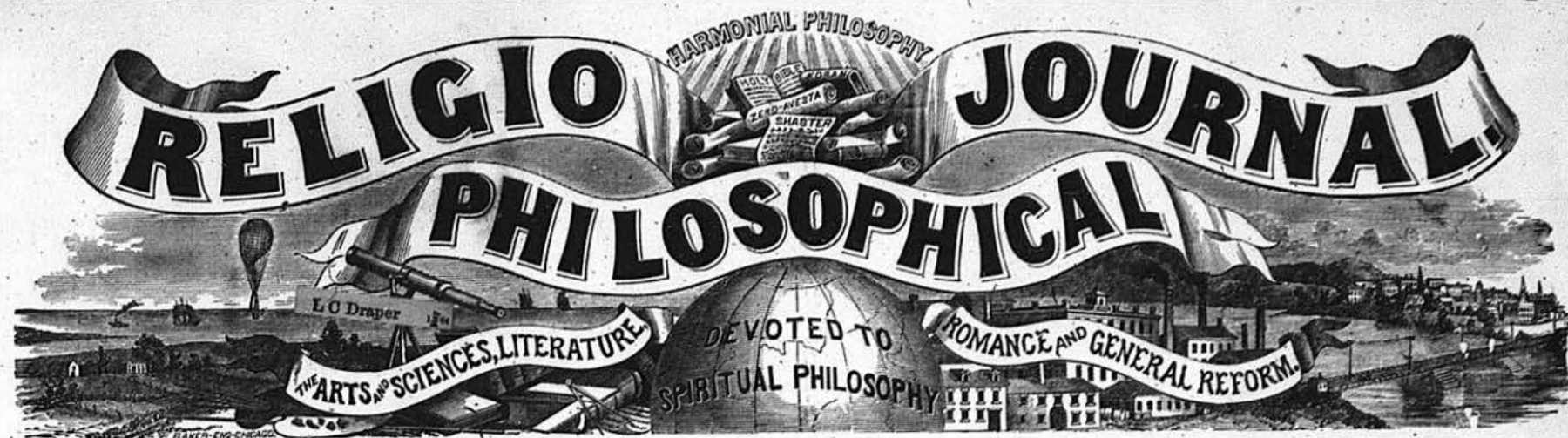
**GUARANTEE A CURE.**  
If used according to directions, or refund money in case of failure.  
All sufferers from these terrible diseases may find speedy relief, without a change of climate by the use of this simple remedy. Its effects seem truly marvellous, healing as it is by magic. We have testimonials from many well-known citizens of Chicago, who have been entirely cured in a few weeks by using these testimonials, and Aunt Mary's Catarrh Cure, will be sent to all who write, and those who send us the name and address of a friend who has been cured of Catarrh, Bronchitis, Hay Fever, will receive free a beautiful sketch book of the Chicago Exposition.  
Our method of treating Catarrh is entirely new. The remedy is applied to the diseased mucous membrane in the form of a spray, and no drugs are taken into the system.  
Price of full treatment, including atomizer and sufficient of the remedy to effect a cure, sent on receipt of \$3.00. Send for circular and testimonials at our office. Remedy for sale by Druggists.  
**Agents Wanted in Every Town.**  
**QUAKER MEDICINE CO.,**  
161 La Salle Street. CHICAGO, ILLINOIS.

**MRS. M. M. KING'S**  
**Inspirational Works.**  
**PRINCIPLES OF NATURE.**

In 5 volumes given inspirationally. This work is an exposition of the Law of Universal Development, Physical and Spiritual. Vol. I. Treats of the Evolution of Matter from Primordial Substance, and the formation of Sun and Systems, the solar system, and laws of method of its development. The order of the birth of each planet, the causes of their revolutions in their orbits and on their axis. Why their matter is of such variable specific gravity. Why moons are developed by some and not by others, the present condition of each and whether inhabited, etc., etc.  
**EARTH.**  
Its history from its first cosmic stage through all its conditions up to its planetary stage.  
Vol. II. Commencing with the first planetary stage of earth, gives its history through the geological Era. The laws and age of the Evolution of Life, Speech and Man. The Law of Life and Force is clearly stated and illustrated by examples showing the relations of Spirit and Matter, God and Nature, etc., and a brief history of Prehistoric Man, his Civilization, Government, Religion, Decline, the Deluge and early historic age.  
Vol. III. Treats of the laws of  
**MAGNETIC FORCES.**  
Material and Spiritual, the laws of Spiritual Manifestations through gross matter and Mediumship, and the law by which spirits control the Bodies and Minds of Men. The Spiritual Planes and Spirits, their origin and connection, where Located and how Arranged; their connection with physical forces, by magnetic currents which flow from each to the other, how Spirits travel, etc., etc.  
**SPIRITUAL LIFE.**  
How sustained, and how spent. Society in the Spirit-world. Change analogous to Death in Spirits passing from Spirit to Spirit, etc.  
Vol. IV. \$27 pp.; Vol. II, 268 pp.; Vol. III, 291 pp. Price per vol. \$1.50. The 5 vols. to one address, \$4.00, post age 11 cents per volume.

**REAL LIFE IN THE SPIRIT-LAND.**  
Being Life Experiences, Scenes, Incidents, and Conditions Illustrative of Spirit-Life, and the Principles of the Spirit and Philosophy.  
This volume, as its title indicates, is illustrative of the spiritual Philosophy. It is sent forth on its mission, among men by the author, with a firm conviction that it is a necessity to educate the people to a knowledge of the future state by every method that can be devised by their teachers in spirit-life. Now that the heavens are opened and the angels of God are ascending and descending, and men can receive communications from spirits, it can be more accurately than for our future state, and the principles which underlie these methods. Price 15 cents. Postage 5 cents.  
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.





Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XL.

CHICAGO, MAY 15, 1886.

No. 12

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

#### CONTENTS.

- FIRST PAGE.—The Philosophy of Death.
- SECOND PAGE.—Comments on the Commentators. Sufficient unto the Day is the Evil Thereof. The Personality Versus the Omnipotence of Deity. Investigations in Spiritualism.
- THIRD PAGE.—Woman and the Household. Boycotting an Agnostic. New Books Received. Miscellaneous Advertisements.
- FOURTH PAGE.—The Chicago Bomb. The Eight-Hour Movement. The Mob's Mayor. "An Appeal to Men of Wealth." Progress. General Items.
- FIFTH PAGE.—Do Our Departed Friends Recognize Us? Miscellaneous Advertisements.
- SIXTH PAGE.—Credo. A Religious Service for Spiritualists. The Influence of Mind. A New Use for Electricity. Prophetic Dreams. Sunday Newspapers. A Dead Indian Hides for a Pillow. Edison a Medium. The Complex Sense of Touch. Fifty Years Ago. Cast Upon the Waters. A Little of Moon Worship. A Few Notes of a Medium. Gerald Massey. A Sensational Prayer. A Voice from the Pacific Slope. The New Psychometry. Notes and Extracts on Miscellaneous Subjects.
- SEVENTH PAGE.—The Two Gates. The Moped Builders. A Wicked Cat. Miscellaneous Advertisements.
- EIGHTH PAGE.—The Perplexing Problem. Miscellaneous Advertisements.

#### THE PHILOSOPHY OF DEATH.

Death not Regarded as an Event to be Shunned.

Interesting Incidents in Connection with the Change from Earth to Spirit Life.

[The following article on "Death," from the pen of Dr. Eugene Crowell, was originally published in that excellent paper, *The Two Worlds*. It is very entertaining and instructive, and should be carefully perused by every Christian as well as by Spiritualists.]

Modern Spiritualism teaches, as was taught by primitive Christianity, that "there is a natural body, and there is a spiritual body," and it further teaches that there is a soul, or essence, and thus man is a trinity.

The revelations of Modern Spiritualism have also made clear to our understanding that the spiritual body is organized like the physical, and co-exists with it, is unaffected by death, being indestructible, and serves the same purposes in the next stage of existence that the physical body does in this, being in all respects, excepting that of gross materiality, the counterpart of that.

This spiritual body, animated by the divine essence of soul, constitutes the spiritual man, and as death is the means of liberating and introducing this spiritual man to the next and final state of existence, it is desirable that we should at the outset acquire a correct general understanding of its real nature and purpose. To the Angel of Death we shall all sooner or later become indebted for services rendered.

There are few subjects which have been more distorted by ignorance, more misunderstood, and misrepresented, than death, and the fear it inspires is so general that to speak of it on ordinary occasions, or in social gatherings, is regarded as an offence against good-breeding, and so far from religion having conquered it, it is the conqueror of religion. The antiquated and false opinions of the majority of the Old Testament writers regarding death, have permeated and corrupted the Christian religion, and the modern Christian dreads death far more than the ancient pagan did, or than modern pagans and even modern unbelievers do. Few Christians will admit the fact, but their fears frequently testify that they are nearly as hopeless of the future as was Job, when he exclaimed: "As the cloud is consumed, and vanisheth away so he that goeth down to the grave shall come up no more." And it is not only the fear of annihilation that haunts the minds of so many intelligent persons in our day, but apprehensions, more or less vivid, of eternal suffering render multitudes even more unhappy.

"It were," said Martin Luther, in his Table Talk "a light and easy thing for a Christian to suffer and overcome death if he knew not that it were God's wrath." In other words, if men's minds were not corrupted by false teachings, they would not regard death with fear and trembling, as the majority now do. In the same vein was the remark of an old, decrepit, half-starved pauper in the Schuette County, N. Y., Poor House, to a visitor. "It is," said he, "a pity to live, but my excuse is that it's more terrible to die."

#### DEATH RARELY PAINFUL.

Death is simply the separation of the spiritual body from the physical, and in itself is rarely painful. All observant physicians testify to this fact, and as to the fear that the dying are supposed to have of death, this, as a rule, is more imaginary than real. A writer in the *Quincy*, some time since, confirmed the results of my own observation so fully, and expressed my own views of this subject so clearly, that I am induced to quote his words. He said:

"It has so happened that I have seen many men and women die. I have very many times

been present when sick persons were ebbing to eternity. I have seen men and women, young and old, cultivated and ignorant, orthodox and heterodox, in their last moments; and as a rule, all of them passed away, if not without regret, at least with entire resignation. None of them showed dread of the future. Their thoughts were fixed on what they were quitting; not on what they were going to. I observed that some of them were troubled, perhaps distressed, when they first thought they could not recover, but that, the nearer their end came, the less apprehensive and the calmer they grew. Having once banished hope, tranquillity seemed to descend upon them as a substitute, and afterward, if free from physical pain, there was untroubled peace. If encouraged to believe they might get well, or if they had a favorable turn, the old anxiety, with something of the former apprehension, reappeared; proving that their mental disquietude was born of their expectation of life, not of their fear of death. Thus was established a clear analogy between material and spiritual anguish under the same circumstances. As we have seen, they who are badly hurt, or seriously ill, experience suffering in going back to life, while the downward path to death, both for the body and the soul, is paved with smoothness and serenity."

"Beyond the merely instinctive desire to 'exist,'" says Dr. Spencer, "the dread of death is a matter of education. Never does the child forget his first sight of a corpse, the darkened chamber, the storm of grief, the white face and rigid features, all combine to form an indelible impression on the mind." And Dr. Warren says:

"When the blood ceases to be oxygenated, physical sensibility is destroyed, and the oxygenation of the blood being accomplished by the lungs, if these organs are obstructed, a proportionate privation of sensibility will necessarily be the result. The lungs are the weakest of all the great vital organs; they ordinarily begin to die sooner than other parts, and their function is actually suspended before that of other organs. Thence it follows that the oxygenation of the blood being gradually suspended, the privation of nervous sensibility immediately ensues, and there can be no suffering. These theoretical notions are supported by facts. So far as my experience goes, if a dying man be asked whether he suffers pain, he will, in the greater number of instances, answer in the negative; yet there may be at the same time a frightful appearance of distress."

"My opinion, therefore, founded on a great number of observations of the character above mentioned, is that death is not generally painful, and that nature, 'like a kind mother,' while she surrounds its idea with imaginary terrors, has contrived the animal organization in such way as to produce a natural anodyne in depriving the blood of oxygen. There will be found, no doubt, exceptions in chronic diseases already alluded to, as arising from physical causes, and there will be another class of exceptions of a different nature from moral causes, such as the recollection of a bad life."

The testimony of Dr. Madden, Physician to the State Prison, at Sing Sing, is, that "the prisoners die on the cots where they are sick. In the main room of the hospital, surrounded by their sick fellow prisoners. Death-bed scenes there are not very different from those elsewhere. My experience has been," he says, "that all persons when they come to die are in nearly the same condition of indifference. The time when they have the horrors is when they are afraid they are going to be sick enough to die; and then I don't think convicts are more horrified at the thought of death than other persons are."

Of the multitudes of those who have been hanged, many have returned to consciousness, and at least the majority of these have testified to the same effect as did John Burns, an old citizen of St. Louis County, Mo., whose character for truthfulness was vouched for by a writer in the *St. Louis Republican*. "Some time during the war of the rebellion," some ruffians, who desired to be thought bushwhackers, came upon Mr. Burns at his house, intending to compel him to give up some money that he was supposed to have. Burns had none, and told them so. They did not believe him, and their next move was to cut a cord out of a bedstead, tie one end around Burns' neck, throw the other over a joist overhead, and pull him up till his feet were clear of the floor. This they did four times, questioning him between whiles.

Burns says that he lost consciousness every time as soon as his feet left the floor, that he felt no pain at any time, that after the second hoist he meant to sham continued insensibility when they let him drop again, but it was beyond his power. His first consciousness was that he had raised his body to a sitting position, on the floor, which put shamming out of the question. He experienced no pain when the rope tightened, nor while he was suspended, nor after he was released, except the soreness caused on the skin by the chafing of the rope."

Another correspondent of the same journal had a more extended experience of the feelings of the dying, for at one time he was nearly drowned, and at another nearly frozen to death. He says:

"I was crossing a bridge over a wide but shallow stream, in a lonely place, and accidentally fell off. When I say shallow, I mean for such a wide body of water. It was over my head by two or three feet. I saw nobody near me and could not swim a stroke. I knew how deep the water was, and gave myself up for lost. The quickness of the senses when sudden death seems impending has frequent-

ly been noted, but still, without experience, no one can realize it. It is as if one's whole life were spread out in a panorama before him. Every portion of which was visible at once. Every minute detail of things long forgotten, and which when they happened were so trifling that they apparently made no impression on the memory, stand out in sharp and bold outline. I remembered, for instance, games of marbles, played when I was a boy, and a futile attempt I once made to transmute a 'common' into a 'white alloy' by greasing it with lard, wrapping it in a rag, and roasting it in the fire. I remembered how the marble burst in the operation, and how a piece of it struck and cut the cheek of the boy who had beguiled me into the experiment, and the satisfaction I experienced at the retributive justice. It seemed as if everything I had ever done, suffered, or thought, was presented to my memory at a single flash."

Then I struck the water, where a sound, which I have since learned to liken to the roar of the Niagara, burst on my ears and stunned me with its overwhelming volume. I remembered a brief instant of struggling and clutching, and then a sense of sinking—sinking—sinking—until I had reached a depth of thousands of fathoms. I neither suffered pain nor felt alarmed, but had a vague feeling of being irresistibly borne to some catastrophe, the climax to which would be terrible. Suddenly I found myself possessed of the power of floating or wafting myself along by mere volition. With a delicious feeling of languid indolence I suffered myself to float about—not in the water, but in the air, skimming over the surface of the ground, in whatever direction I chose, hither and thither, as a wayward fancy led. I was conscious that it was a new power, and I exulted in its possession and reasoned on its nature. I found that my body was as light as the air in which it moved, and imagined that a thistle down would feel as I did, if possessed of consciousness. Then I was in the water again, and everything around me had a rosy hue, which speedily changed to green, then to violet, and finally to utter darkness, and then all was blank."

As I subsequently learned, some men in a skiff a half a mile away had seen me fall into the water and hurried to my assistance, but I had disappeared long before they reached the spot. Many minutes elapsed before they found me, and full half an hour afterwards before the physicians, who had been summoned, arrived. They pronounced me dead, and that they made any attempt to resuscitate me was due solely to the persistence of an intimate friend of mine who had accompanied them."

"Nearly a dozen years after the above experience I became a citizen of the West, and commenced opening a new farm in a sparsely settled country. The place was about ten miles from the nearest town, and one pleasant day near the last of December I went to the latter in a light spring wagon to get some supplies for Christmas festivities. The day was so mild that I did not even wear an overcoat. About the time I started home, which was a little after sundown, it began to grow suddenly cold and presently a storm almost amounting to a hurricane broke from the north, bringing with it the temperature of Nova Zembla. In this region of marked climatic vicissitudes I never before or since knew any so great. The mercury fell in an hour to forty degrees below zero. Under ordinary circumstances I could easily have made the ride home in that time, but I was going in the teeth of the wind, so that I could make but little over half the usual speed. I suffered severely from the cold but not more than I had many a time before and have many a time since, but as you may imagine was anxious to get home as quickly as possible. When I had got within a couple of miles of there, I found the weather growing pleasant again. My ears, that had stung and smarted with the cold, no longer troubled me. My hands, though stiff and numb, had a firm grip of the lines, and seated in the bottom of the wagon with my back and shoulders resting on the seat, I would have been quite comfortable, except that I was so drowsy that I could scarcely keep awake. I comforted myself with the reflection that I would soon be at home snugly tucked in bed, where I could sleep to my heart's content. While indulging in this pleasing reverie I dropped asleep, and what followed I only learned from my family."

"They had concluded that finding the sudden change in temperature I had either determined to spend the night in town, or had returned there for that purpose in case I had started home before the cold began. At eight o'clock, having given me up, they retired to bed and to sleep. About nine o'clock my wife was awakened by the repeated whinnying of a horse in front of the house. She never suspected that it was ours, but took it for a stray, and from motives of humanity called up one of the men and ordered it to be put in the stable. When the man went out and found that it was our own horse, and that it was in the wagon apparently dead and frozen stiff, he made an outcry that soon brought out the household. Fortunately my wife had recently been reading of the proper mode of treating persons partially frozen, and therefore knew that I must not be taken into a warm room, but must be rubbed with snow. Plenty of snow had fallen, and I was stripped and well rubbed with it until I began to show signs of animation. Then frictions with coarse cloths were used until I was sufficiently restored to scream with the torture they were putting me to. Every portion of my body seemed as sensitive as a boil. I felt

as if I had been stung all over with wasps or hornets until I was swollen pulp, ready to burst at any point like an over-ripe cherry. The joints of my fingers, toes, ankles, and wrists seemed as if they were in red hot vises till the blood was ready to ooze out from the extremities, and I could scarcely persuade myself that my finger and toe nails were not being forced off by the pressure. I soon became delirious and a raging fever set in; from which I did not recover for weeks. But when I did recover my physical condition was better than ever before. I had been slim and almost puny before, but now I became hearty and robust as you see me now, so that at sixty I am strong and active as most men are at forty. I attribute it to my having been frozen to the verge of death."

Death by freezing is a gradual process, and as vitality decreases the connecting bonds between spirit and body are weakened. The moment death has accomplished its work the spirit is liberated, and even if no spirit-friends are near to conduct it to its spirit-home, its own instinctive desire to escape from its uncomfortable surroundings will, ordinarily, guide it unerringly to its proper destination."

In December, 1878, the editor of *The Gardiner Journal*, Maine, had a narrow escape from death, his horse running away as he hung in the wheel. He thus describes his sensations and thoughts:

"Oh, can't some of my spirit-friends do something to help me out of this scrape?—be-seeching I said or thought. It was a prayer not laid down in the books, and perhaps the form was not stated nor formal. Short as it was, it did me good. I saw then crowds of spirits around me—part of whom I knew, and do not see what they can do, I thought, and as they seemed to hover round the front part of the wagon, and over the horse, I wondered how they kept up with him. Then I thought perhaps they will take the old horse's strength away, but I couldn't see very clearly how they were to do this—for old Robin was a hard customer to 'dematerialize.' I probably should have lived but a few seconds longer. The reins had worn off upon the wheels just when my strength was all gone. Had I died, people would pityingly have said it was a horrible death—but really I suffered very little. All the pain I had up to now had not been equal to what I suffered last summer in one day from the bite of an insect. The shock was such that my nerves of sensation were benumbed. I had no fears, in fact there was a physical sort of feeling that it was a bundle about three feet long, with a sort of handle to it (which was my left leg probably), that was bouncing along over the ground, which I was trying to untangle. Then there was another self who had to take care of the wheel, untangle the rein, talk to old Robin, yell to the dog, and attend to matters generally; while the third self seemed to be the thinking, and I kind of liked that one the best. I had often heard that in such crises as these one's whole life passes in review before him, and I thought of that fact, but I regret for deeds done or left undone, and that was that I had neglected my usual custom of taking accident tickets, and this regret I felt ashamed of. My only thought was of my wife. The knowledge that I have faced death unflinchingly is not without satisfaction to me, and there is a something that I feel which I cannot describe, that assures me that there were more powerful influences than my own aiding, comforting and sustaining me. My religious friends will say it was the Good Father, and it matters not what we call it, the feeling is the same. I do not feel of sufficient consequence to merit God's special providence, but that loving friends from the other sphere may have comforted and sustained me is not repugnant to my common sense, and does not lessen my idea of the goodness and greatness of the Creator."

Every intelligent Spiritualist knows that the writer of the above is fully justified in believing that spirit-friends were present with him, intensely, even painfully interested in his situation, and laboring to rescue him from danger, and it is quite possible that to their efforts he is wholly or partially indebted for his escape.

In view of similar accidents, and accidents in a thousand other forms to which we are subject from infancy to old age, it is a perpetual wonder to all reflective minds how a human being can live to reach maturity. It truly is—

"Strange that a harp of a thousand strings Should keep in tune so long!"

and especially when we consider the rough usage to which it is subjected. Were it not for the watchful care of guardian angels, earth's population would decrease more rapidly than it now increases.

Among those who narrowly escaped death at the destruction of the Brooklyn Theatre, by fire, in December, 1876, were Mr. and Mrs. Niles, of that city. With the latter I had an interview two days after the calamity, and in relating to me her experience on that night, she stated that in attempting to escape by the stairs they were both thrown down and trampled upon, and soon others were heaped on them, until from the pressure and want of air they were suffocated, and in this state of insensibility they were removed in time to save them from death by burning."

Mrs. Niles soon recovered, but her husband remained insensible for a considerable time after being rescued. I questioned the lady upon her thoughts and sensations during the time that elapsed from her first attempt to escape until she had become restored to con-

sciousness, and she stated that when she found herself prostrate and helpless beside her husband, and felt the increasing pressure of other bodies upon her own, her thoughts were not so much of themselves as of the painful effect of the news of their tragic fate upon the minds of their friends; but soon she experienced the sensations of suffocation, these continuing a brief time, when insensibility supervened. She further said that many times previously in her life she had experienced at least equal physical suffering, and that the suffering of the mind exceeded that of the body. In this respect the experience of her husband—so she assured me—was similar to her own.

Thus the testimony of those who are qualified to testify in relation to the sufferings of the dying is overwhelmingly in the negative. That some do suffer while dying is beyond question, but that their sufferings are dependent upon their dying cannot be admitted, for it is probable that these same persons suffered quite as much in the stage of disease preceding the dying period, as they did while dying; probably more, and every physician knows that the majority of his patients suffer more in the first stages of disease than in the later stages. There are few persons who have passed through a serious illness who did not suffer as much in their illness as they would have suffered had it terminated fatally, and where the sufferings attendant upon gradual recovery are superadded, the aggregate of suffering of those who are ill and recover far exceeds that of those who do not recover.

While these remarks apply to the majority of mankind, to the aged death becomes a want, like sleep, and they submit to its embrace as the infant does to that of its mother. They literally fall asleep in the arms of death, and awake, those who have earned this happiness, no longer decrepit and worn, but youthful and vigorous, and radiant with joy and hope. Death, to the virtuous, is the sole and sure remedy for all earthly ills. Thank God that

"The river of death so dark and cold, Is now spanned by a radiant bow," which those whose minds are enlightened with spiritual truth plainly perceive. Such can exclaim with Mrs. Hemans:

"Let others trembling bow,  
Angel of death, before thee, not to those Whose spirits with eternal truth repose Art thou a fearful shape?"

The aspect of death is not revolting to the virtuous, intelligent Spiritualist, for he knows that, "Life is the jailor; Death the angel sent to draw the unwilling bolts and set us free." He knows that death is not only the cessation of physical life, but the commencement of the true and never-ending life of the liberated spiritual man. That in that land of beauty and gladness,

"Everlasting spring abides,  
And never withering flowers;  
Death, like a narrow sea divides  
This heavenly land from ours."

"But timorous mortals start and shrink  
To cross this narrow sea,  
And linger shivering on the brink  
And fear to launch away."

He knows that "there is no conqueror but God and in a spirit of thankfulness can say that if but for sin there would be no death, then thank God for sin."

DEATH DOES NOT CHANGE THE CHARACTER.

Neither the intellectual, moral or affectional natures of men are changed by death. It is only a step in life, and the man himself, the spiritual man, all that constituted the man before death, is identically the same after death. He has not for a moment ceased to exist; he has simply entered on another phase of existence, under more favorable conditions and circumstances, and if he has lived a true life here, he has only been translated from the dull and cheerless regions of earth to the clear sunshine and glorious atmosphere of a better world. It is only through death that man finds freedom and happiness.

"O change! O wondrous change!  
Burst are the prison bars;  
This moment be so low  
So agonized—and now  
Beyond the stars!  
O change! stupendous change!  
There lies the soulless clod;  
The sun eternal breaks—  
The new immortal wakes—  
Wakes with his God!"

#### THE PROCESS.

In common with most investigators of the spiritual philosophy, the writer has always felt a strong desire to obtain specific information relative to the process of being "born again," and will here present some of the results of his inquiries into this subject, and in doing so will speak in the first person.

During the time I had been engaged in investigating the facts of Spiritualism, through the mediumship of Dr. Charles B. Kenney, now more than nine years, a number of my relations and most intimate friends have crossed the rainbow bridge to the other shore, and in some instances some spirit-friends were present at the separation of the spirit from the body, and we have had frequent and protracted conversations upon the subject, in which they have freely and minutely described the circumstances attendant upon each case, and in all these cases the processes, in the main, were similar, although they differed in unimportant details.

In a majority of these instances the spirit emerged from the body immediately upon the cessation of respiration, and suddenly appeared amidst the attendant spirits. But in

(Continued on Eighth Page.)



## COMMENTS ON THE COMMENTATORS.

## Superfluous Criticism Examined.

To the Editor of the Religio-Philosophical Journal.

Politeness, I suppose, would require that I should take some notice of the personal allusions to myself in the JOURNAL by Mr. Coleman and Mr. Hart, in which my grave offenses against lofty principles have been fully set forth and emphatically rebuked.

I have no hesitation in distinctly pleading guilty to the indictment and relying on the mercy of the court. The lamentable offense as charged, is that I have not been as close a reader of the JOURNAL as I should have been, and consequently have overlooked a certain essay by the zealous and industrious Mr. Coleman, which illustrates especially the truth about Krishna.

I acknowledge that the entire contents of the JOURNAL are worthy of perusal by all its readers, and I should never have failed to perform this duty if I were not bankrupt in time. But I cannot possibly read one-tenth of the books that I both desire and need to read; and I never find time to read any newspaper thoroughly. Nevertheless, as I carefully file the JOURNAL, I expect some day to perform a neglected duty and learn all about Krishna that Mr. Coleman has published, and thus receive his pardon!

Meantime with profound respect for the gravity and dignity of the occasion, permit me to say that I do not care three straws for the grave questions concerned, which have been treated with so much solemnity. Whether Krishna lived 1,000 or 3,000 years ago—whether Jaccolit is worthy of any credence—whether Kersey Graves is anywhere near the truth, are questions in which I feel very little interest and which I have not examined.

I am not a historian or teacher of history (which I think of little importance in comparison with science). I merely referred to some current assertions and opinions, as an illustration of an argument, attaching no importance to their accuracy, and not treating my references as matters of positive or accurate knowledge. A very large portion of our ancient history, especially that connected with religion is so mixed with error, fable and fabrication that no one but a historian who gives his life to the subject can feel any positive certainty concerning a single chapter of ancient history on such subjects. Nevertheless we all accept and repeat what is handed down.

Throughout Christendom all the clergy and the great mass of the laity and the respectability of society are habitually repeating the statements of the New Testament, written a hundred and fifty or two hundred years after the events occurred, and therefore morally certain to be destitute of historical accuracy. Those who criticize Dr. Buchanan so vigorously should administer still stronger rebukes to the entire republic of letters and the whole of Christendom, and Mr. H. might end by rebuking himself.

What I do maintain, and what I endeavored to show in my lecture, is that the religious sentiment in man develops itself on certain lines, alike in all ages—that superior men become the chiefs of their people, and subsequently become partially or entirely deified in the popular mind. In illustrating this by Krishna and Quetzalcoatl I referred to current opinions and traditions as is the custom of authors, without affirming their literal historical correctness, though I did affirm the wonderful analogies in the Mexican and Roman religions, and when I am arraigned for making such reference I fail to perceive the justice of the arraignment. It is a matter of indifference to me if Mr. Coleman should show any current opinions on such subjects to be erroneous—but the students of history may thank him. I see nothing in my lecture which is not quite proper even if Mr. Coleman's views are entirely correct, as to Asia, except the inaccuracy of naming twenty centuries instead of fourteen in connection with the name of Muller. But a single century was as sufficient for my argument as twenty.

The characters of Krishna and Quetzalcoatl as I know them psychometrically justify my comments upon them, and show that there was a real and meritorious basis for the fictions which have gathered around their names. Hereafter I expect to speak of them psychometrically. I have never looked at Graves' "Sixteen Crucified Saviors," nor supposed it to be an accurate historical work, but it is very well known that there was nearly an equal amount of fiction clustered around the history of each of the three Christs; but the Christian fictions associated with Jesus and the Madonna during the first five centuries have generally been dissipated, at least among Protestants, by the light of modern civilization; and the anaesthetic influence of modern skepticism even in the church where it has entered, threatens ultimately to degrade the reputation of Jesus so low that the aid of modern Spiritualism and of psychometry will be required to maintain his place in the Pantheon of the illustrious.

As to Quetzalcoatl, historically speaking, and the ancient religion of Mexico, so strangely resembling Christianity, I expressly stated that my views were based entirely on the researches of a friend who is familiar with the Spanish language and who has probably spent more time in the investigation than Mr. Coleman and may have had access to other sources of information. I do not believe that he has been deceived; but different opinions on historical questions have ever been maintained by persons of equal intelligence.

When a conservator of old opinions like Mr. Hart undertakes, upon the facts I have mentioned, to read a homily upon the importance of truth to one whose whole life has been a sacrifice to its pursuit, I fail to discover the modesty and good taste of such a performance.

Now, to change the theme, I would say that I heartily agree with Mr. Coleman's comments upon the strange charity for fraud and the severe censure upon those who honestly perform a duty to the public by telling the truth. The truth ought to be told; and Mr. Coleman has done some good service in that way which would have been more beneficial in its effect and been better appreciated, if he had been a little more moderate in language, and more willing to "give the devil his due," as well as his merited punishment. A criticism to be effective should be appreciative and fair to its subject, but in his recent essay the spirit of controversy leads him to present me to his readers in the way that I do not present myself. My hearers and readers do not regard me as a fervent Christian devotee in direct communion with Jesus, as such expressions are commonly understood—not as one claiming infallibility. But there are some things in which most men would consider themselves infallible—as for example the proposition that two and two make four; and I have maintained not only for myself but for all men of clear intelligence and sound judgment that upon the most important questions and principles of

life and duty we can form a positive judgment and adhere to it with consistency. I am not conscious of any very material change of opinions in half a century, except in the enlargement of knowledge, and in matters of progressive science no one should consider his opinions a finality; but a chattering who has no fixed opinions and vibrates between Christianity, infidelity, materialism, Spiritualism, theosophy, etc., does not command our respect, and certainly we should be firm in adhering not only to the fundamental truths of Spiritualism, but to the indisputable principles of honesty and fair dealing, a doctrine which needs sometimes to be preached among Spiritualists.

We cannot afford to tolerate any counterfeiting and consequent discrediting of those evidences upon which we rely as the vindication of our faith and the basis of the noblest truth. The spiritual garden at present needs the hoe and the pruning knife to remove its weeds and excrescences. We need in this country more of the spirit of scientific investigation, and it is gratifying to observe that in England there has been a more wise and providential care to maintain the scientific honor of our cause.

JOS. RODES BUCHANAN.

6 James St., Boston.

## Sufficient Unto the Day is the Evil Thereof.

Synopsis of a Lecture Delivered in Metropolitan Temple, San Francisco, Cal., by Mrs. E. L. Watson.

(Reported for the Religio-Philosophical Journal by John H. Cummings.)

No man has a right to fear, if he believes in God or in himself, nor to think of the future except with hope. Our condition to-day cannot be understood until seen in the light of to-morrow. We lose sight of the vast beauty which is beyond our limited sphere, and we cannot see how our little block will fit in the grand temple which humanity is building, so we grow impatient and dissatisfied with life. Recently we tried to show you the bright side of things, and we pointed out the harmony of the physical world. There is a bright side to human nature also. How dare we in this light desert harmony outside in the lesser, and lose sight of it in man? The man of science, in the midst of this, cries out in awe and admiration. He alone is an infidel who does not see this beauty. If we turn our thoughts to human nature, we find that the physical is but the symbol of the spiritual. The physical is only the body, but human life is thought and feeling, the spirit and the essence.

When Robert Ingersoll was asked how this world could be bettered, he said: "I would make health catching." He might as well have said, I would have mountains without shadows. Health is already catching, the same as disease. That law which lets the mother transmit to her child disease and deformity, also communicates beauty and harmony. We cannot have one without the other. The angel of darkness and the angel of light ever walk side by side; but the bright side is by far the larger part of life. Are good acts not more numerous than bad ones? Is love not more powerful and more prevalent than hate?

When the physical is out of tune, life seems hardly worth living, and you enter into a tirade against human nature. But count the criminals, and see what a small minority they are. Dwell on the bright side, and the brightness extends. Faith in yourself begets faith in your neighbor. There is more good thinking than bad; more good acts than bad ones, and more courage than cowardice. Doubt, except when it is a key to open the way to further light, is a weakness. Fear saps our courage, and leaves us helpless and distraught on life's battle-field. Existing religions are to be blamed for our fear, for we have been taught to run from the devil, instead of leaning on God. We have been told by our religious teachers that the devil goes up and down the world like a roaring lion, seeking whom he may devour; that he has wrested God in the struggle for human souls; and that we are children of darkness, in whom there is nothing worthy of God's consideration, which if we get, comes by a special grace, for we cannot earn it. What a capital total depravity has been with the priests!

Human nature, stripped of the rays of error and superstition, is noble. There is no human being on earth but might reveal an angel in embryo, and not a savage but possesses a sleeping divinity within. Knock with faith and the door will open. If you are doing your best to better your condition, you have no right to distrust the outcome. To doubt the result of righteous action is to lose faith in God. Though you may stand alone, the moral side of the universe is with you. You are now merely laying the foundation, and you cannot see the progress of your work, but you should be satisfied for a master mind is directing all, and the majority of people are committed to goodness and truth.

If we questioned every department of nature, we would find that God is present there, and that those things we fear do not exist. The greatest danger is within ourselves, and is caused by ignorance and prejudice. Much of our knowledge we will unlearn in the future, for a great deal of it is high-sounding ignorance; and much of religion is false. We need to realize the beauty of life in its fragmentary forms; and we should regard our work with love, devoting ourselves to today's task as though angels were working with us. Thus shall we be filled with great content.

But many are out of place and in a fever to change. Discontent is God-like if it does not bring us discouragement. Hope has no room for failure. How much more would we accomplish if we did not yield to doubt and fears! We magnify the faults of our associates, but this is a revelation of our yearning for perfection, for we cannot bear to see our friends fall below what we consider the proper standard. If we would measure each other with more love, we would take on new courage and would feel greater safety in facing the future. No man can prophesy correctly unless his desire is for good. This being true, how foolish it is to dwell on imaginary ills. If we have suffered but little, that we will suffer more in the future is pretty certain. But if we have suffered much in the past, it is almost a guarantee that our future sufferings will be less.

So sure as we are here for wise and noble purposes, God needs us, and for no ignoble task. No one has a right to predicate on the past a dismal future. There is no form but what was once a monstrosity, and the human embryo is only a tadpole. Who could foretell its wonderful future? Victor Hugo, at birth, was an immense disappointment. He seemed to be scarcely worth preserving, and his parents said: "He is not what we prayed for." How little could they foresee that future, which was filled with loving labor for all humanity, and whose works will live so

long as hearts can burn for the oppressed! How different it would have been if his parents' desires had been fulfilled. What a loss to the world! Let us look on every tadpole as the promise of a winged seraph. When ignorance prays how well it is that it cannot answer its prayer, but that wisdom answers with what is good.

Sufficient unto the day is the evil thereof. If you are suffering pain, it is a warning to preserve you from danger. If you have slipped into sin, and feel the sting of remorse, it may be your future safety. You may never again be caught, because always on guard. When Demosthenes was driven from the rostrum by the jeers of his fellow-citizens he was driven to a grand future. His failure was a guarantee that his innate eloquence would yet gain control of men's minds. So it is everywhere. What matters it that yesterday was dark? We have no right to extract disheartening lessons from darkness. If there are found in life spots of solitude so awful as to lead to despair, God's mind is to treat with great resolve and kindness. How often is it that he who is down is kept down by our hatred and loss of faith. We turn our back on him and the evil spreads. Instead of that, pour the balm of tenderness upon the wounds and every moral leper can be cleansed.

Look back at Christ's life and see what act has struck home and has left the deepest impress. Was it when he headed a multitude of devoted followers, when a shout of approval greeted his entry into Jerusalem, or was it when he raised Lazarus from the dead? No, oh no, but it was at that moment when he prayed that the cup might pass from him. Patient, forbearing, full of prayer—that most stands preeminent. Who understood the man of the agony of that hour? Not one. We have waited many centuries to receive the right interpretation. Though Jesus was called the only-begotten son of God, there have been many Christs since then.

Sufficient unto the day is the evil thereof. If now you are in the midst of evil let the star of hope shine and reveal the possibility of better times, for happiness is to be the heritage of all. There is always a probability of a better future, because the good is always within compass, and no one can go outside of its domain. What work love has performed! Would you have us believe that the number of good men is lessened? Nay! Or that courage has decreased? Nay! In order that the divinity within man may be developed, men must suffer. That good may be evolved, we must have its opposite; and that life may be made manifest, there must be death, which is but another name for life. Count on discovering buried treasure, upon making pleasant acquaintances, and on enjoying a large measure of sympathy. Let us tell each other of our happiness and of the good acts of others. There are many acts of saviors which have never been written, and there exist unknown heroes in countless numbers. Every day in many places may be met such self-sacrificing beings as Florence Nightingale. Great courage is shown by many in fighting the battle of life in the privacy of home. There are many opportunities for doing good without carrying a cross; and there are many crosses borne as beautiful as that to which the Master was nailed. Think of the arms of motherhood, which have been thrown around all humanity, and how, through the untold agony and the unselfish devotion of that sacred motherhood, we are here. In your own neighborhood you can find obscure heroes and heroines and thereby gain courage and a deeper respect for our humanity, as well as a larger hope for the time to be.

For the Religio-Philosophical Journal.

## The Personality Versus the Omnipresence of Deity.

BY J. M. KENNEDY.

## No 5.

When we reflect that the prevailing philosophy of creation teaches that the universe is composed of innumerable suns and systems successively born in nature, and that creation still unaltered involves in the future an increased multiplication thereof, it is difficult to satisfy our reason whence the material atoms embraced therein are to be derived, unless we accept this theory of their origin, or concede that suns and earths die as well as plants, animals and man; and I refer to the reason of my reader to determine which of these alternatives seems to be most probable.

Thus accounting for the existence of "the original atoms," I will now consider their character and relations to the self-existent sources of their being. According to the theory it is clear that the atom would be composed of two distinct substances, which we may term spirit and matter. It is equally clear that spirit being in essence and condition the projected will power or creative energy of Deity thus isolated as an entity, its capacities and character would be measured and determined by the devised method for governing its action in attaining the end for which it was projected into active being. If this is correct, we may infer that the aspirations prompting it, and the powers and intelligence manifested by it in accomplishing its assigned mission, were endowed rather than inherited, inasmuch as it would owe its origin and activity of being to the exerted will power of Deity, and not to the economy of reproduction, hence it would as a life-entity be finite; while if it originated through the economy of reproduction, the inference is it would inherit immortality as an entity from the source of its being—Deity.

We are told there is an animal life and a divine life in man, the first finite and mortal, the last immortal and the child of Deity. If this is true, and I freely accept it, we may regard the animal life as being individualized will power or creative energy of Deity, and therefore the same in essence as spirit embodied in the granite rock, or in an atom of imponderable matter, and thus see the sense, and only sense, in which we should regard the animal man as the child and ultimate of nature. How, when and where the divine, and the human or animal life, in man are united, is a problem I will not now seek to solve, though I feel it is worthy of most careful inquiry. Leaving for the present the question of the origin and character of "the original atoms," let us examine their relation to the source of their being. It is clear that if they thus originated they would have created exist intermediate between Deity and co-existing unchanged matter; hence we may assume they would constitute a connecting medium between the two co-existing sources of their being, and thus infer that their first unions were induced by the continued exertion of power to act on and govern the same. If this is correct, and we accept that the continued unions of atoms resulted in the organization of a sun and solar system, the conclusion will follow that the solar system was external to Deity, and was intermediate between Him and co-existing and external unchanged matter, and if

this is true, analogy will teach that all future organized suns and systems would be alike external and intermediate, and thus logically conclude that Deity literally dwells localized as the central sun of the universe or physical creation; and that the universe being an organized structure or unit composed of many parts, is bounded on all sides by unparticled matter in its unchanged self-existent condition. It is, I submit, also clear to any candid thinker that if the power of Deity is inexhaustible, as it is generally affirmed, and co-existent unparticled matter is unlimited in volume or co-extensiveness with endless space, as this theory claims, then the process of creating atoms as germs of organized suns and earths can be continued forever, and each sun and earth be exempt from death or dissolution; but he who accepts this conclusion must recognize that God exists localized, but is not omnipresent, and being the localized source of life, consciousness and power, we may and must regard Him as an organized entity—a spirit personality. Philadelphia, Pa.

## INVESTIGATIONS IN SPIRITUALISM.

Will you allow me space for a word or two in reference to the subject of Spiritualism, suggested by a letter from "H." of Halifax, N. S.? My object in writing is more for the purpose of drawing attention to this subject than of commenting on the articles mentioned, except that both appear to me to be written in a more fair and impartial spirit than is usual in questions of this nature when dealt with by the secular press. As your Nova Scotia correspondent in his interesting and valuable letter says that his attention has only been drawn seriously to this important subject for the last few months, and does not give any detailed account of any séance, I will in the first place relate one out of many experiences of my own which may be interesting to your readers.

In making experiments from time to time I have done so with the desire of ascertaining in an impartial spirit whatever there might be of truth, error or fraud in the phenomena, not being, I believe, biased in any way. While in Washington, D. C., in 1881, I had an opportunity of observing some of the occurrences that usually take place in the presence of Dr. Henry Slade, of New York, the well-known slate writing and test medium. In company with two friends the séance took place in the sitting room of his apartments on 4½ street. When seated at a small table with folding leaves, which we previously examined and found to be an ordinary one, Slade took an ordinary frame school slate, and laying a crumb of slate pencil on it requested us to ask any questions. Several queries were put and answered rapidly when the slate was held partially under the table, the hand holding it being visible to all, and his other on the table in full view. On requesting a message, two slates were taken by the medium, rubbed on both sides with a damp sponge, and handed to us for inspection. They appeared to have perfectly smooth surfaces, without scratch or blemish of any kind. A piece of slate pencil about the size of a grain of wheat was then laid on one slate, which was covered by the other. Slade held them together with one hand, by the corner, and rested the opposite edge of the pair on my shoulder. We then placed our hands in contact upon the table as we sat around it, and at once the sound of the pencil was heard and a varying pressure upon the slate was distinctly felt by me till the writing ceased. While the writing was in progress I raised the finger laid on my companion's hand, by way of experiment, and the writing instantly ceased, but was resumed on the finger being replaced. The words on the slate, which latter I have preserved, are written in a business like, legible hand, they are now before me, and the following is a copy:

"MY DEAR FRIENDS.—Not until man is properly educated, not until the forged chain of slavish bigotry is cut asunder and the struggling ones arise from the dark valley and shadow of death to the glorious dawn of perfect liberty of body, mind and spirit, will a change be perceived in the present age and inner life. Let the present age be one of thought. This truth must and will demand the attention of thinking minds. Spiritualism will in time redeem the world of its selfishness and error. I am, E. B. W."

The name was that of a well-known and wealthy American, who had died in Detroit a few years previously. While the writing was in progress the mind of the medium did not appear to be concentrated upon what was taking place, as he made one or two remarks irrelevant to the subject. The slates were not out of my sight for an instant.

During this séance heavy objects were raised without apparent contact and moved from place to place. The semblance of a hand with moving fingers was momentarily shown, and two tunes were played upon an accordion, the instrument being in full view of all and held by the medium by one hand only. An inspection of the instrument showed nothing unusual inside or out. During the whole of the séance the room was well-lighted by a pair of gas jets, every object in it being plainly visible.

At a subsequent experiment with the same medium in a partially darkened room I had other convincing proofs of some invisible power, apart from this singular man. The moonlight shining into the windows revealed as plainly as possible in such a light an object which appeared like a human hand floating through the room, carrying a cane belonging to the medium, with which it would tap us occasionally. At times a number of invisible hands would be apparently laid upon me at once, the furniture was shaken and loud raps were heard on the walls. Dr. Slade and I were alone on this occasion, and he was not out of my sight at any time.

At the risk of being tedious I have described what are but ordinary exhibitions of independent slate-writing and other physical phenomena, taking place every day in the presence of many such mediums, with more minuteness than could be ordinarily desirable, so that the conditions under which they were held may be readily understood. Slate-writing appears to be less open to the charge of fraud than other occurrences of a spiritistic nature. Communications are sometimes written in languages of which mediums and sitters are alike ignorant. The mesmerizer theory in accounting for trance or inspirational mediumship is that held by most Spiritualists, the mesmerizer or controller of the unconscious medium or inspirer of the conscious one being an ex-carnated spirit, while the mesmerizers on our public platforms are but incarnated ones. Both Carpenter and Cadwell, American mesmerists, hold this view.

As to many of the objective phenomena, such as slate-writing, levitation of heavy bodies, materialization, etc., the suspicion of imposture can surely be allayed by precautions taken with no more stringency than one exercises in his every day life for his own protection.

The subjective phenomena are harder matters to deal with, but when they show intelligence and no possible connection with the minds of the sitters, and when they consist of communications on subjects known only to a person and his deceased friend—as I am told they frequently do—we can hardly call the Spiritualist a superstitious dreamer for believing in spirit communion.

I think there are many in Toronto who would like to see a Psychological Research Society formed here; some organized effort could then be made to find the true and erroneous parts of this important subject.

Toronto, Canada. INVESTIGATOR.

## The Angels Approve of Such Beneficent Work.

To the Editor of the Religio-Philosophical Journal.

In order to inaugurate a heaven on earth, beneficent works are essential. The following from *Light*, London, Eng., should be read by every Spiritualist in the United States, and then Institutions formed of a similar nature:

"A few charitable persons, rather more than a year ago, started a home for little cripples, with the object of curing them, when possible, by magnetic rubbing under spiritual guidance. A lady, Mrs. Duncan, who is endowed with unusual healing powers, herself one of the founders, performs in a true Christian spirit the necessary ministrations. We paid a visit to the Home (7 Somerset Terrace, Carlton Road, Maida Vale), on Friday, October 30th, and were conducted over it by Mrs. Duncan, and by Mrs. Marshall, the matron. A very interesting case was first shown us, that of a middle-aged woman, at the Home under exceptional circumstances. She had been a patient in the wards of St. Bartholomew's Hospital for a long period, suffering from a contraction of the muscles of the legs. Attempts had been made there to straighten them by the application of heavy weights, which, while to a certain extent successful, had unfortunately the ulterior effect of still further weakening them. This particular affection was no doubt but one of several disorders of which the patient was the victim, and she was finally regarded as a hopeless case. Singularly enough, thereupon the assistance of Mrs. Duncan was sought, who attended continuously in the wards, and gave her best efforts to improve the patient's condition. Much progress was made, in spite of some difficulties, when it was prematurely decided that the patient should be dismissed as incurable. The poor woman had no home to go to but the workhouse, and the committee decided that she ought not to be abandoned to conditions so depressing, but that she should be brought to the Home. From the time of her arrival a great improvement has manifested itself. The legs, which were before little but skin and bone, are now gathering flesh, and at the same time the knees becoming more flexible. The general health is better, and the utterance, previously difficult and hesitating, has now become almost normal. The kindness with which the patient is treated, and the best of nourishment which she receives, must have their due share in the merits of her gradual recovery. We had now an opportunity of observing the process of rubbing. Mrs. Duncan passes the tips of her fingers lightly down the affected member, and occasionally presses it softly with the entire palm of her hand. The patient immediately feels a warm tingling sensation, and in a brief time begins to move the limb more easily. One of us asked that he might himself experience the influence, and extending his hand was struck with the genial warmth which seemed to enter it. Mrs. Duncan's hand has always this genial warmth. He was much surprised, however, to learn that Mrs. Duncan herself felt a healing influence from his hand, and he had the unexpected felicity of curing her arm of a slight rheumatic affection by a few downward passes of his fingers.

"We next ascended the stairs, and as we did so were greeted from an upper chamber with a babble of infantile voices, and upon entering beheld a group of about nine children, boys and girls, some standing, leaning on their crutches, some sitting on low chairs, and some on the floor, all engaged in a kind of serious happy conversation. We were introduced to the little elders and, taking them upon our knees, learnt the troublous histories which, while not compelling, had softened the merry vivacity of their childish faces with something of the patient serenity of age. Imperfect nourishment, resulting in rickety and otherwise diseased bones, seemed in most of them to be the cause of their misfortune. One was a little founding, taken from a workhouse, with a weak hip-joint; another, a boy with the large head of rickets and with limbs which had been the despair of the surgeons, but now so improved as to startle the most orthodox; another, a little girl whose leg had been cut off close to the high joint; pieces of bone still keep working to the surface, but inflammation and collection of matter seem to be prevented by the magnetic stroking. It must be mentioned that if any serious symptoms manifest themselves medical assistance is always sought, nor is the aid of medicine in the daily routine, altogether dispensed with. It is not sought to rival the Peculiar People by any fanciful exclusive adhesion to one idea. A fourth child was a little girl who over a curved spine and protruding chest. She is rubbed, but assistance is also sought from a close-fitting leather jacket. The bright, intelligent child, however, evidently preferred the first to the second method of treatment. The description of these few cases will be sufficient to enable our readers to understand the beneficent work that is being done."

St. Louis, Mo. A. G. L.

Some months ago John Quick of Rupert, Pa., took Kowze, a fifteen-year-old Indian boy, from the school at Carlisle under indentures. The lad didn't take kindly to farm work and civilization, and was so homesick, and pined so for Western life that Mr. Quick decided to take him back to Carlisle. Kowze didn't want to go back to the school, but the farmer insisted, and the two went to the depot. When the train rolled in the boy plunged from the platform to the rails, and was crushed to death by the locomotive.

"The Pilgrim's Progress" has been published in Canton in Chinese characters, and illustrated by Chinese artists. All the characters are Chinese. The scene is laid in China, and Apollon is as fine a specimen of a Chinese dragon as one could wish to see.

Eighteen million pounds of licorice root were imported by this country last month.

Harford's Acid Phosphate, A VALUABLE NERVE TONIC. Dr. C. C. OLMSTEAD, Milwaukee, Wis., says: "I have used it in my practice ten years, and consider it a valuable nerve tonic."



## Woman and the Household.

BY HESTER M. POOLE.

[106 West 23rd Street, New York.]

## ONE FAITH, IN MANY FORMS.

What is His name? What name will all express Him.

The mighty Whole, of whom we are but part, So that all differing tongues may join a worship Echoing in every heart?

Then answers one: "God is an endless sequence, Incapable of either break or flow, Which we discern but dimly, and in fragments; God is unchanging Law."

"Nay," saith another, "Law is but His method, Look back, behind the sequence, to its source! Behind all phases and all changes seek him! God is the primal Force."

"Yes, these are great, but God himself is greater: A living harmony, not dead-cold rule," Saith one who in sweet sounds and forms of beauty Hath found his soul's best school.

"Law, force and beauty are but vague abstractions, Too unconnected with the life of Man," One answers: "Man hath neither time nor power Such mighty thoughts to scan."

"But here upon the earth we find him living, And though in little time he fall and pass, And all his faiths and hopes, and thoughts die with him, Surely as ripened grass;

"Yet Man the race—man as he may be, will be Once he has reached unto his full-grown height; Calm, wise, large-hearted, and large-souled will triumph In self-renewing might."

"Who will not own, even now, with slight prophetic Life is divested in its human dress, And bend before it with a yearning reverence, And strong desire to bless?"

Yea! Worship chiefly Love, but also Beauty, Wisdom, and Force; for they are all divine; But God includes them, as some great cathedral Includes each separate shrine."

So, Brothers, bow's'er we apprehend Him, Surely 'tis God himself we all adore; Life of all life, Soul of all souls, the Highest, Heart of all hearts, and more.

—M. A. JONES.

## THE WORKINGWOMEN—CONTINUED.

Domestic service, then, as we have seen, needs a better understanding between employer and employed. Greater intelligence in the latter class, and greater consideration on the part of the former class, would at once elevate the condition of the workingwoman in service, and make her position most desirable. What an exchange from the crowded, villainous, filthy, six by ten room in a city tenement, to the free outlook over hill and dale, the ample kitchen and out-rooms, with fresh air and wholesome food, at a farm or in a village! One would suppose that the very thought of the exchange would fill the poor worker with such disgust of her present quarters, that she would take her bag in hand and walk on out of the city till she found a place where she is needed,—an easy thing to find, for women's help is scarce everywhere.

But she knows not where to turn, or what to do. "Show me the way," is the unexpressed language of her necessities. And they would help the major portion of these pitiful drudges in cities who are sinking still lower year by year, into a class of hopeless paupers, to be taken care of by charity in hard seasons or in sickness, or to be driven into prostitution to keep body and soul together, must confront the problem by practical methods. What we need to realize, it seems to me, is: First, the dignity of labor.

Second, the necessity of simple habits. The man or woman who despises work, is ready to make one of an aristocratic or governing class, which is opposed not only to the genius of our government, but the welfare of the person who holds such sentiments. This whole theory of life is wrong, and he or she must be corrected in it, generally through bitter experience. It is needless to say here, that such views belong to the materialist, the undeveloped, the selfish. The spiritually minded person recognizes the divine spark in all. He rejoices to acknowledge the title of

UNIVERSAL BROTHERHOOD, and feels that whatever hurts the least of us, harms all. He sees that difference of development is the cause of varying conditions, but that none can grow alone. He knows that the way to help himself, is to help others; and that selfishness recoils on himself and defeats its own ends. This is one of the spiritual laws which operate everywhere.

For the workingwomen, then, 200,000 of whom languish in the city alone, and we may say, millions in the country at large, there is hope. There is work enough for all; if these two conditions could be fulfilled: First, Fewer hours of work.

Secondly, Work to be made more attractive. Thirdly, All should follow their attractions in regard to the kind of work, and should work where they are needed. These are self-evident propositions, and hardly need to be enlarged upon. It is argued by the opponents of the first proposition, that the ignorant will misuse their time, if they are given more. In that case, why not use

EXTRA LABOR AS PUNISHMENT. The second proposition, that "work should be made attractive," is also self-evident. Of course there is drudgery in every pursuit. We should learn to do drudgery cheerfully and well. It is a part of the discipline of life, and no life is successful in any sense, without the strength that comes from discipline.

Who are the weak, the dissipated, the immoral, the sensual, the dangerous? They are the ignorant, the undeveloped, and, above all, the undisciplined. We find them among the well educated (so called), the respectable, the rich. They are determined to "have a good time" at all hazards. Such persons destroy the comfort of the family circle; they do not curb their tempers, they impose upon others in every way. An undisciplined nature is selfish, overbearing and destructive. As children, they should be taught to govern themselves,—taught

THE DISCIPLINE OF WORK. without which no human being can be reasonable, healthy, useful, or developed. And he who works, learns to understand the dignity of labor, and feels that fraternity of feeling which makes the whole world kin. The third necessary condition, that "all should follow their attractions in regard to the kind of work, and should work at something where they are needed"—seems also to require no proof.

There is the natural cook and milliner, and artist and musician, and writer and sewing woman. So there is the natural dentist and banker and florist and house decorator, and there is no reason why that natural proclivity should not make itself felt among women as well as men. The main thing is to give freedom and opportunity for each to find his or her own place, and be fitted to fill it. And if society, for self-protection, compels those

to work who are determined to live only by preying upon others, it will soon settle this alarming increase in vice and pauperism, on the one hand, and vice and great riches on the other. In the judiciously, the latter class are the more to blame, since they sin against greater opportunities than their poorer fellows.

That some noble ones among them, unhardened by prosperity, may make haste to establish bureaus by which the poor city workingwomen may be at least partly trained for household country occupations and then a place found for her, is the hope of the writer.

In a former article, the statement was made that health in the body politic, as in the human body, means equilibrium, a balancing of all the forces. The congested portions should be drawn off to fill the depleted portions, and cities are great centres of congestion. That this may be done vitally and not mechanically, it needs that the great, true heart of united wise men and women pour forth its magnetic life-force, and send out the current to carry their surplus portions into every country farm and lonely hamlet.

## Boycotting an Agnostic.

To the Editor of the Religio-Philosophical Journal:

It appears from a special dispatch from New Orleans that though the Catholic Church throughout the world is opposed to the spirit of the boycott, and though several of its high dignitaries have officially denounced it as opposed to the Christian religion, the Rev. Father Jacques of New Iberia, La., recognizes the efficiency of the weapon, and has ordered a religious boycott of a merchant of that town.

There lives in that thriving little town a disciple of Ingersoll named Lewis who is aggressive in his assaults on the Catholic dogmas. Mr. Lewis attended services at a Protestant church. By a singular coincidence the minister had prepared for that Sunday a sermon on infidelity. In the midst of his discourse he made some remark that caused Mr. Lewis to smile sarcastically and contemptuously. Unfortunately the reverend gentleman happened to look in the direction of the agnostic at this moment and saw the curling lip. His indignation got the better of his discretion, and he began to preach directly at the infidel, and wound up by calling upon the Almighty to show his people a sign, to send down a bolt of lightning to blast the infidel, and convince all doubters of the power of his arm, of the certainty that his wrath would seek out all scoffers.

The next day New Iberia was the centre of a terrific electric storm. The air was full of darting tongues of flame, and the crashes of thunder followed so close upon the flashes that the women and children were terror-struck and the men began to quake. While the entire population was in this nervous condition those who lived on the main street of the town witnessed a spectacle that almost froze the blood in their veins. Walking directly up the middle of the street was the infidel with lightning-rods protruding from every part of his body. So thickly were they scattered over him that he looked like a movable chevron-de-frise. One rod extended sixteen feet above his head and ran half way down his spinal column; two others of half this length were attached to each shoulder, while smaller sections struck out in every direction.

The human porcupine strolled slowly up the street with the lightning playing all around him. He traversed the entire length of the town, finally reaching the residence of the preacher who had denounced him the day previous. Entering the door without the usual pull at the bell he proceeded directly to the gentleman's study. The preacher was naturally a nervous man and the frequent crashes were uncomfortably near him. He tried to concentrate his attention on an open Bible he held in his hand, but each flash caused him to start apprehensively. As he was thus engaged he felt a hand upon his shoulder, and turning quickly was face to face with the infidel. Instantly the significance of Mr. Lewis' rig flashed upon the preacher, and with a yell of terror he sprang through the open door and fled from the house.

This incident provoked a great deal of merriment from the agnostics in New Iberia and caused a great deal of indignation among the religious. The friends of Lewis seemed satisfied with their leader's achievement, and the campaign died out, until a couple of Sundays ago, when the Rev. Father Jacques, pastor of the Catholic church, preached a sermon on the infallibility of the Pope. The following Tuesday Mr. Julius Koch, a German druggist, who holds the same opinions as Mr. Lewis, placed a large blackboard in front of his store bearing the following inscriptions: "An honest God is the noblest work of man."

"The doctrine of the infallibility of the Pope is an insult to the dignity of human nature."

"The devil is myth—hell an impossibility. The world has furnished sixteen crucified Saviors and twenty-seven revealed religions, and every one says the other is false."

Around this inscription were allegorical pictures giving the author's ideas of the different ceremonies of heaven and hell. An exact copy was made of this blackboard, which was tacked on the door of the Catholic church by order of Father Jacques, and underneath was placed a large placard with the following injunction: "Christians of all denominations, boycott that insulter."

Mr. Koch retaliated the next day by adding the following to his blackboard:

"The higher we stand in the scale of being the nobler will be our conception of God. We do not believe God commanded Jeremiah to slay women and children. See Jeremiah, xv. chapter."

Both the local papers have denounced the placard and advised the freethinkers to yield to public opinion, but Mr. Koch shows no disposition to do so, and it is presumed the boycott ordered by the priest will go on.

Those church members who are proceeding so vigorously against these two agnostics, would undoubtedly banish them or whip them as practiced in early days by the Puritans, if they had the power. L.

London is about to have 3,000 new cabs, including a new kind of "growler," roomy and comfortable, an improved hansom with door at the side, and many well-furnished victrolas. The drivers will be dressed in livery, and every fare will have to be deposited in a box, the men, who will have a weekly wage, being also allowed a commission on their takings. Sixpenny fares will be introduced, and books of tickets will be issued, with which or in exact cash the fares must be paid. The present hansom cab driver has on the average to pay about \$4 for his day's hire of cab and horse, and the company who bring out the new vehicles believe that in less than a year they will have the cab stock of London in their hands by forced sales.

## New Books Received.

LIFE AND ADVENTURES OF BARON TREUCK. Vol. II. Cassell's National Library. New York: Cassell &amp; Co.; Chicago: S. A. Maxwell &amp; Co. Price 10 cents.

A WINTER IN CENTRAL AMERICA AND MEXICO. By Helen J. Sanborn. Boston: Lee &amp; Shepard. Price, \$1.50.

FORGOTTEN MEANINGS, or An Hour with a Dictionary. By Alfred Walter. Boston: Lee &amp; Shepard; Chicago: S. A. Maxwell &amp; Co. Price, 50 cents.

EXERCISES FOR THE IMPROVEMENT OF THE SENSES FOR YOUNG CHILDREN. By Horace Grant. Boston: Lee &amp; Shepard; Chicago: S. A. Maxwell &amp; Co. Price, 50 cents.

DOWN THE WEST BRANCH OF CAMPA AND TRAMPA AROUND KATAHIN. By Capt. Charles A. J. Farrar. Boston: Lee &amp; Shepard; Chicago: S. A. Maxwell &amp; Co. Price, \$1.25.

A Baptist missionary in China writes home that what an American family throws away in a year would keep a dozen Chinese families; and what a Chinese family throws away in the same time would not feed a mouse.

Isaac Downs of Southampton, Conn., got tired of living and decided to die. So he put grapes on the door, and going to his room, cut his throat. His son happened along just then, saw the grapes, rushed in, and with the aid of a physician, saved his father's life.

Chinamen in Quincy, Cal., built a big bonfire one night recently during a heavy snow storm, and then caught over twenty of the wild game that swarmed around the bright blaze.

The prisoners in the jail at Helena, M. T., dug out through a brick wall one night, went to a saloon, captured a lot of whisky, returned to the jail, and were found safe in the morning, but all very drunk.

This is the best season in which to purify the blood, and Hood's Sarsaparilla is the best blood purifier. 100 Doses One Dollar.

In Calton, Cal., there is a woman real estate speculator who is very successful. She made \$2,000 the other day on a turn in two or three hours.

Piso's Cure for Consumption is the best Cough medicine. 25 cts. per bottle.

## That Tired Feeling

The warm weather has a debilitating effect, especially upon those who are within doors most of the time. The peculiar, yet common, complaint known as "that tired feeling," is the result. This feeling can be entirely overcome by taking Hood's Sarsaparilla, which gives new life and strength to all the functions of the body.

"I could not sleep; had no appetite. I took Hood's Sarsaparilla and soon began to sleep soundly; could get up without that tired and languid feeling, and my appetite improved." R. A. SANFORD, Kent, Ohio.

## Strengthen the System

Hood's Sarsaparilla is characterized by three peculiarities: 1st, the combination of remedial agents; 2d, the proportion; 3d, the process of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown. Send for book containing additional evidence. "Hood's Sarsaparilla tones up my system, purifies my blood, sharpens my appetite, and seems to make me over." J. P. THOMSON, Register of Deeds, Lowell, Mass.

"Hood's Sarsaparilla beats all others, and is worth its weight in gold." J. HARRINGTON, 139 North Street, New York City.

## Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Made only by C. I. HOOD &amp; CO., Lowell, Mass.

100 Doses One Dollar.

## 20 CTS. will buy AMES' MASTERY OF THE

A practical machine for self-instruction—superior to any other. It teaches the art of writing in 20 lessons. It is a complete system of penmanship, and is the only one that will teach you to write in 20 lessons. It is a complete system of penmanship, and is the only one that will teach you to write in 20 lessons. It is a complete system of penmanship, and is the only one that will teach you to write in 20 lessons.

## CONSUMPTION.

I have a positive remedy for the above disease; by its use three weeks of the worst kind of cough and asthma have been cured. I have cured many others, and I will cure you. Send me your name and address, and I will send you a copy of my book, and a bottle of my medicine. It is a complete system of penmanship, and is the only one that will teach you to write in 20 lessons.

T. J. DODGE, Magnetic Healer. 5000 treated at his

## RIVERSIDE

Mineral Springs, Hamilton Co., N. Y. Patients and Boarders. Hot Cures. Able physicians. Magnetic paper one week \$1. Movement Cure. Hot Water Cure. Health Tracer Trip.

## OUR RURAL HOMES.

UNPARALLELED OFFER:

\$2.00 for only 50 cents

IN ORDER TO INCREASE OUR CIRCULATION TO 50,000 at once, we make this great offer. Johnson's Poultry Book for Pleasure and Profit, price 25c. Kendall's Book of Hens and their Diseases, price 25c. \$1.00 worth of choice Garden Seeds, including ten packages of the best varieties and Our Rural Homes one year for 50c. We desire to have our paper reach the homes of all interested farmers and make this inducement for our coming volume.

Address OUR RURAL HOMES, Stearns, Mich.

## JUST PUBLISHED

12 ARTICLES ON PRACTICAL Poultry Raising.

BY FANNY FIELD. The greatest of all American writers on Poultry for Profit. "Gals how she cleared \$100 on 300 Little Brahmas in one year, about a mechanic's wife who cleared \$200 annually on a village lot, rears to her 6000 poultry fowls on which she clears \$100 annually. How to put buildings, raise green food, etc. The best of all the new, old, and secret, and how to feed to get the most eggs. Price 25c. Sample 10c." DANIEL AMBROSE, 45 Randolph Street, Chicago, Ill.

## WM. T. STEAD,

A LIFE FOR THE PEOPLE.

Reprinted from the London edition, with an introduction by

MISS FRANCES E. WILLARD.

Everybody should have this book, and get the truth of the matter. Best post paid on receipt of 10c.

DANIEL AMBROSE, Publisher, 69 Dearborn St., Chicago, Ill.

## AYER'S PILLS.

AYER'S act directly on the digestive APILLS organs, promoting a healthy full action, imparting strength, and eradicating disease. These Pills contain no mercury, or other dangerous drugs. "For the past two years I was troubled, constantly, with pain in the side and back. My stomach was also in a disordered condition. After taking many remedies, without relief, I tried Ayer's Pills, by the use of which, for only a few weeks, I was cured."—T. T. Sampson, Winona, Minn.

AYER'S are far superior, as a cathartic, to any that are furnished by the pharmacopoeia.—Geo. P. Spencer, M. D., Unit. N. H. "I have taken Ayer's Pills for twenty years, and am satisfied that, had it not been for them, I should not now be alive. By their use I have been enabled to avoid the bilious diseases peculiar to this climate."—M. Johnson, Monterey, Mexico.

AYER'S have been used in my family APILLS for over thirty years. We find them an excellent medicine in fevers, eruptive diseases, and all bilious troubles, and seldom call a physician. They are almost the only pills used in our neighborhood, and never fail to give perfect satisfaction. —Rochester, C. Conly, Row Landing, W. Fitchiana Parish, La.

## AYER'S PILLS.

Prepared by Dr. J. C. Ayer &amp; Co., Lowell, Mass. Sold by all Druggists.

AYER'S are sugar-coated, safe and APILLS pleasant to take, prompt in their action, and invaluable for the relief and cure of Headache and Constipation. "For several months I suffered from Headache, without being able to remove the trouble by medical treatment. I finally began taking Ayer's Pills, determined to give them a fair trial. They benefited me very much, and, speedily effected a complete cure."—Mrs. Mary Gwynn, Flint Village, Fall River, Mass.

AYER'S cured me of Dyspepsia after APILLS I had given up all hope of being well again. I was sick for a number of years with this complaint, suffering also from Headache, Disincline, Loss of Appetite, Indigestion, and Debility, and was unable to work. Ayer's Pills were recommended to me. I took them, and, in one month, was completely cured."—Roland L. Larkin, Harlem, N. Y.

AYER'S are a sure cure for Liver APILLS Complaint. For months I suffered from this disorder, and was, for a long time, under medical treatment for it, but grew worse continually. Nothing seemed to help me until I finally began taking Ayer's Pills. After using four boxes of this medicine, my health was restored."—E. L. Fulton, Hanover, N. H.

**HALF A MILLION GARDENS**

**SEEDS** **PLANTS**

**Peter Henderson & Co.**

Our Seed Warehouse, the largest in New York, is filled up with every variety of seeds for the prompt and careful filling of orders.

Our Catalogue for 1886, of 140 pages, containing colored plates, descriptions and illustrations of the NEWEST, BEST and RAREST SEEDS and PLANTS, will be mailed on receipt of 6 cts. (in stamps) to cover postage.

**PETER HENDERSON & CO., 35 & 37 Cortlandt St., NEW YORK.**

## NERVOUS DEBILITATED MEN.

You are allowed a free trial of thirty days of the use of Dr. J. C. Ayer's Nervous Tonic. It is a powerful and permanent cure of Nervous Debility, loss of Vitality and Manhood, and all kindred troubles. It is a powerful and permanent cure of Nervous Debility, loss of Vitality and Manhood, and all kindred troubles. It is a powerful and permanent cure of Nervous Debility, loss of Vitality and Manhood, and all kindred troubles.

## PARKER'S TONIC

The Best Cure for Coughs and Consumption and all diseases arising from defective nutrition. It cures blood and exhaustion. It cures all life. Cures when everything else fails. \$1.00 per bottle.

## GIVEN AWAY! SEWING MACHINES.

100,000 Sewing Machines. Newest and Best. Drop Leaf Table. Cover &amp; Drawers. And Full Set of 41 accessories only \$14.00. 20 Subscribers to THE WESTERN WORLD.

## FREE HOMES

How to Get Them. Where to Invest. Money or land. Payment paid in the most widely circulated and most profitable publication. Price \$1.00. Send to CHICAGO, Ill.

## GOT CORNS?

LIEBIC'S CORN CURE WILL CURE

All kinds of hard or soft corns, callouses and bunions causing no pain or soreness, drive instantly, will not hurt anything and never fail to effect a cure. Price 25c. Liebic's Corn Salve sent by mail prepaid on receipt of 30c. The genuine put up in yellow wrappers, and manufactured only by J. M. R. HOFFMAN, Druggist, Minneapolis, Minn.

## By Alice B. Stockham, M.D.

Teaches Female Painless Pregnancy and Parturition. Treats on Dyspepsia, Neuralgia, Constipation, Biliousness, Diseases of Women and Children, etc., etc.

## POKOLGY

A Book for Every Woman. Cloth, \$1.00. Paper, 50c. Very best terms to Agents. Sample Free.

## AGENTS.

FOR GIRLS. Supplement to school Physiology. This valuable work should be read by every girl.

PRIMITIVE MIND-CURE and practice of the Mind Cure. List of Circulars and Books FREE!

SANITARY PUBLISHING CO., 101 LaSalle Street, Chicago, Illinois.

## IRON BEDSTEADS

With polished brass trimmings, in a variety of styles and sizes.

From fancy beds for nice rooms, down to cheap, strong ones for servants.

UNION WIRE MATTRESS CO. Salesroom 229 State Street, Chicago.

## FREE

Our clubbing terms enable us to send THE HOMESTEAD and any other paper of your choice, published both one year, for the price of the latter. This includes all papers, the price of which is \$1 or more, and practically makes our paper free. HOMESTEAD contains Maps, Fashions, Stories, Poetry, Housekeeping, Fancy Work, Floriculture, Ac. Three mos. 10c. per yr. 50c. Sample free. Address Homestead, Minneapolis, Minn.

## LANDS 500,000 ACRES

OF 1 FIRST-CLASS

## Timber Lands

IN NORTHERN WISCONSIN FOR SALE ON EASY TERMS TO ACTUAL SETTLERS.

Rich soil, beautiful climate, good drinking water, fine market facilities, and demand for labor at good wages. No droughts. No grasshopper plagues. No Cyclones. Full information with maps, pamphlets, etc. furnished free.

LAND DEPARTMENT. W. C. R. R., Milwaukee, Wis.

## PILES.

Instant relief. Final cure in 10 days, and never returns. No surgery, no pain. Sufferers will learn of a simple remedy from, by addressing C. J. BLANCH, 28 Nassau St., N. Y.

## A PRIZE.

Send six cents for postage, and receive free, a costly box of goods which will help all of either sex, to more money right away than anything else in this world. Prizes await the workers at absolutely sure. Terms mailed free.

## 30 DAYS' TRIAL

Will continue the most successful that electricity is the remedy in all chronic diseases. The renowned Prof. H. B. and his wife, in their late medical work, have discovered that electricity is a powerful and permanent cure of all chronic diseases. The renowned Prof. H. B. and his wife, in their late medical work, have discovered that electricity is a powerful and permanent cure of all chronic diseases.

## A SUPERB OFFER.

A First-Class Sewing-Machine, In connection with

A First-Class Weekly Paper.

A Singer Pattern Machine, perfect in all its parts, iron frame, cover, two drawers and drop leaf of black walnut, and the CHICAGO WEEKLY JOURNAL one year for \$16.00.

The same Machine, but with half cabinet case of black walnut, eight drawers and drop leaf, and the CHICAGO WEEKLY JOURNAL one year for \$20.00.

EVERY MACHINE WARRANTED FOR 5 YEARS Full particulars given in the

## Chicago Weekly Journal

Send postal card for

SAMPLE COPY which will cost you nothing.

Address JOHN R. WILSON, PUBLISHER,

Chicago Evening Journal, 159 &amp; 161 Dearborn St., Chicago, Ill.

## MICHIGAN CENTRAL

"THE NIAGARA FALLS ROUTE."

There is but one Niagara Falls on earth, and but one direct railway to it.

Train stop at Falls View, near the bridge of the Suspension Fall, where the finest view is obtainable without leaving the cars, cross the gorge of Niagara river on the great steel, double-track Canadian bridge, the greatest triumph of modern engineering, and connect in Union Depots at Niagara Falls and Buffalo with the New York Central and Hudson River, the only fast-track railroad in the world.

Passage Cars through without change from Chicago, Toledo and Detroit to Grand Rapids, Saginaw, Bay City, Mackinaw, Traverse, Buffalo, Syracuse, Boston, Albany and New York. Also from Detroit to Cleveland and the Lake Shore Limited from Toledo, Cleveland, Chicago, New York.

Train leaves Chicago, foot of Lake Street daily at 8:30 a. m., 9:05 a. m. and 9:35 a. m. and 6:00 p. m. Sunday at 6:50 a. m., 9:00 a. m. and 6:30 p. m.

No extra charge is made on the Limited Train. Send stamp for "Something to Read" Niagara Falls Illustrated, or 15 cents for "Facts and Figures about Michigan and Year book for 1886." Our Summer Route Book will be published in May. Write for it.

For information regarding routes, rates or accommodations, send inquiry to any agent of the Company, or to

J. L. WHITNEY, C. W. WHEELER, Agent Gen'l Pass &amp; Ticket, Gen'l Pass &amp; Ticket, CHICAGO.



## Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO.

By JOHN C. BUNDY.

## TERMS OF SUBSCRIPTION IN ADVANCE.

One Copy, 1 year, \$2.50.  
6 months, \$1.25.

SINGLE COPIES, 5 CENTS. SPECIMENS COPIES FREE.

REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Draft on either New York or Chicago.

DO NOT IN ANY CASE SEND COPIES ON LOCAL BANKS.  
All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.Advertising Rates, 20 cents per A-line line.  
Reading Notice, 40 cents per line.  
Lord & Thomas, Advertising Agents, 45 Randolph Street, Chicago. All communications relative to advertising should be addressed to them.

Entered at the postoffice in Chicago, Ill., as second-class matter.

## SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, May 15, 1886.

## The Chicago Bomb.

We Americans are a freedom-loving, easy-going people, and don't easily get scared. Last January a Chicago daily paper produced the cut of a bomb in its columns and described how a certain set of men here were preparing to use it against the authorities some day. It seemed like a sensational newspaper story at the time. Our Mayor sneeringly said: "The Socialists are blatherers. They are not going to organize to blow up anything or shoot anybody." Our Chief of Police said: "Nobody but cranks would think of attempting anything here with bombs and explosives." But Wednesday morning, the 5th inst., the community woke up to learn that just such cranks were here. The night before one of them hurled a bomb into a platoon of police with murderous effect. One man was immediately killed, forty-six were wounded and several of this number have since died at the County Hospital. There had been an excited meeting of Anarchists, inflammatory speeches had been made by Spies, Fielden and Parsons, and at half-past ten the police deemed it time to disperse the crowd, and on giving the order were greeted with the deadly bomb. A crime of such atrocity was never perpetrated in our country before. The community is thoroughly aroused. The villain who threw the bomb has not at this writing been discovered. Parsons, too, has escaped, but Spies, Fielden and an associate, Schwab, are in the County Jail, and will without doubt be indicted by the Grand Jury for murder, and, perhaps, also for treason. The execution of justice will, no doubt, be speedy; it would not be surprising if the bodies of these instigators of murder soon hang in the air.

There could not well be a more calamitous thing for the working classes than such fiendish violence on the part of their professed friends. The public mind cannot help being confused. The honest workmen of America owe it to themselves to stigmatize in the most unmistakable manner this wantonness. To their honor, be it said, they are doing so. Powderly, Grand Master of the Knights of Labor, has declared that if any Knights took part in the murderous proceedings of Tuesday night, they should be promptly expelled from the order. Thomas A. Armstrong of the Pittsburgh Labor Tribune, remarked upon the significant fact that the first sentence in one of the Tuesday night speeches was an advice to the men to leave the labor unions. "The rioters knew," he continued, "that such work would soon be set down upon by organized labor; labor unions teach men to respect the law." It must have been an affecting sight last Wednesday, on the occasion of a visit by Inspector Bonfield to a meeting of striking freight-handlers, when their spokesman made an appeal to the men to lift their right hands and swear that they had no sympathy with the Socialists who committed the crime of the night before, and would do their level best to keep the peace from being broken, and every man raised his hand and emphasized his answer with a lusty "I will!"

The fact is the mass of working people in the country have no more sympathy with such proceedings as Tuesday night's than the community generally. Spies, Parsons and their followers make a great deal of noise, but they are insignificant numerically. There probably are not more than a few hundred of them in Chicago. But in a time of agitation and excitement like the present they may succeed in gathering quite a crowd upon the street. Several of those shot by the police on Tuesday have testified that they were only lookers-on. The instigators of the riot were not representative workmen, they did not belong to the Knights of Labor, they were

not even Socialists. The genuine Socialists of Chicago recently organized themselves and a part of their proclamation reads, "We declare that as long as we are free to speak and write, to organize and vote, we will not countenance other than peaceful agitation of our ideas." They declared that Socialism was not Communism and was emphatically opposed to Anarchism, and earnestly protested against the indiscriminate use of these names as interchangeable terms, by the press or by public speakers and writers. Spies, Parsons and Fielden do not want to reform the government, they want to abolish it—they are Anarchists, in the literal meaning of the word, and should so be spoken of. Socialism is the exaltation of the State; it believes that all great enterprises should be managed by the State, that railroads and telegraphs should become public property. Anarchism means the destruction of the State; it believes there should be no property at all.

It is a serious question whether Anarchists should be allowed the free ventilation of their ideas. The line, of course, might and perhaps should be drawn between the propagation of their theory and direct incitement to acts of violence. But such incitement, whether on hand-bills or on a newspaper page or in the mouth of a mob-orator, ought to be sternly forbidden and punished. Spies is reported to have told the McCormick strikers the day before that the only way to gain their point was to murder their oppressors and destroy their property, pointing at the same time to McCormick's factory. He should have been arrested and put in jail then, and was as indictable as for anything he seems to have said Tuesday night. Let a man air the most absurd and revolutionary ideas possible, but the moment he lifts a hand against property or public order, or utters one word urging others to do so, he ought to be locked up, and to remain so till he changes his mind. There ought not to be a moment's parleying with offenders of the sort. The right of free speech does not mean the right to advise pillage and murder. Most's paper, *Die Freiheit*, comes out a day or two after the riot with "Hurrah for Chicago," "Long live the war," and concludes an editorial article with: "Agitation! Organization! Rebellion! Workingmen, arm! arm!" The paper should not only be suppressed, but the man should be put in prison forthwith, and tried for murder along with Spies and Fielden.

But though we believe in the most energetic dealing with public offenders, we would not ignore the question as to the causes of the venal spirit which they show. Men are not ordinarily angry for nothing. If there were no wrongs in the world such outbreaks as we have recently had in Chicago would not be possible. The *Pall Mall Gazette*, commenting on the riot, says that Europe, having adopted a system of exporting paupers to the United States, is primarily responsible for the troubles. We believe that there is a good deal of truth in this! But it does not touch the bottom of the matter. One of the working girls of Chicago, out last week on a strike, came nearer doing this, in our opinion, when she said with flushed face: "We have worked long enough to make others rich; we must work hard all the time barely to exist." It is an ill-defined sense of this that lays the basis for all the labor troubles of to-day, we believe. Many working men smart under a sense of wrong, when they see their employers getting rich off their labor, while they themselves get barely enough to keep body and soul together—many more than the handful who think any good would come from assaulting the police and abolishing government. If we want to do away with rioting and social disturbance generally, the quickest way is to see that justice is done in the community. The very Pittsburgh labor paper that says, "the anarchists should be put down with an iron hand," refers to McCormick having given a few years ago \$400,000 in charity and shortly afterwards paying some of his men \$1.00 a week, and adds, "In looking at these troubles people should see the cause."

There is no doubt that enormous wealth is being made in the great cities of this country, and yet those who are indispensable factors in its production often get the merest pittance. It seems to be becoming almost a branch of political economy to figure the lowest workingman can live on and yet be able to work. Mr. Edward Atkinson has lately been engaged in this contemptible business and figures that a man can live on \$172 per annum, \$50 for rent, \$45 for clothing, \$15 for washing, \$10 for heating, \$52 for food. These are the things that exasperate workmen and incline the more hardy and adventurous of them to plot wholesale vengeance against capitalists, and against the police who protect their property. Let us put down violence, but let us also, if we can, banish the slightest shadow of an excuse for violence. If men believed they were brothers and cared for another's interests as well as their own, the use for dynamite would soon be gone.

## The Eight-Hour Movement.

It is impossible for any generous-minded man not to sympathize with the efforts of the working-classes to reduce their hours of labor. On the first of May, as our readers know, there was a general demand on the part of the wage-workers in the vicinity of Chicago for a day of eight instead of ten hours. In other large cities a similar demand was made, though apparently nowhere so energetically as here. The movement has been in the main conducted peaceably. A number of employers acceded to the demand and thus gave no occasion for a strike; and where the workmen have struck, there

has only occasionally been any violence. The eight-hour movement has absolutely nothing in common with the dynamite riot. It is a perfectly legitimate demand which these workmen make, namely, that some of the benefits of our progressive civilization should go to them as well as to their employers and the general public, that at least more leisure be given them, which they may employ with their families or use for cultivating their minds. We know there is danger that a bad use will be made of the extra time in some cases, but statistics show that intemperance thrives most among those whose hours are longest and who are paid the least. If we stop to think, this is only natural, since it is physical exhaustion that leads to the excessive use of stimulants, and it is the misery that attends poverty that drives men to seek forgetfulness of it in the intoxicating dram. Some years ago the Massachusetts Labor Bureau sent out inquiries to the workmen of the State as to what the moral effect would be of fixing a day's labor at ten hours instead of eleven and twelve hours, as was then often the case in the factories; and out of 507 answers, 464 were to the effect that a good use would be made of the extra leisure, one man significantly saying that if he did not have any extra gain "in his pockets, he would have it in his bones."

The only serious objection to the eight-hour movement is that owing to the increased cost of production there would be a general increase of prices, and this would be to the disadvantage of the workman as well as the community generally. A temporary effect of this sort might follow, but any one who is acquainted with the trend of industrial history in the last fifty years will question whether the seeming injury will last. English statistics show that though wages have risen on the average fifty per cent. in the last half-century (and a reduction of hours, wages remaining the same, is of course, equivalent to a corresponding rise in wages, as far as the cost of production is concerned), and yet prices have generally remained stationary or even fallen. The only exceptions are meat and house-rent. All that the workman wears and all that he eats, save meat, he gets for the same or cheaper than he used to, and his wages are much higher. English workmen have reduced their hours of labor, too, some twenty per cent.

In our own country, too, a late number of *Bradstreet's* trade journal shows that prices have been decreasing, while wages were increasing. Workmen earn twenty-five per cent. more than in 1865, and yet the prices of the principal commodities are fifty-nine per cent. less than at that date. It is evident that something else besides wages determines prices, and we need not go far to find out what. Machinery cheapens production. It is estimated that the 160,000 persons employed in spinning and weaving in the United States, can produce as much as 16,000,000 would have been required to produce, using the spinning-wheel and hand-loom of olden times. A factory employé might have his hours shortened and be paid two or three times over what he used to be paid, and yet turn out ten times as much with the aid of a machine as he could have years ago without it. The use of machinery lowers prices. Secondly, prices are determined by what the employer demands as profits. And competition between employers tends to lower their profits, so that it is a recognized tenet of political economy that the tendency of profits is towards a minimum.

Now, no one can doubt that there are to be still further improvements in machinery; and no one imagines that profits have reached in this country anything like the minimum which employers will be willing to take rather than go out of business. With full consciousness of the economical bearing of the subject, we yet cannot see why our working-class should not go on shortening their hours and even increasing their wages, without any harm to the community. The success of the eight-hour movement will probably stimulate anew the invention of machinery, and already a large number of employers in Chicago have reduced the hours of their workmen and not reduced their pay. The reduction of the hours of labor is of course only an opportunity for the working-class; and no small measure of responsibility will rest upon them that they use the extra leisure for the best and highest ends.

## The Mob's Mayor.

That the fatal bomb which sent death to brave men and disgraced this city last week, was as much the property of Carter Harrison as of the Anarchists who conspired in its explosion, is quite generally believed. In other words, that the political charlatan, the brass-plated demagogue who fills the office of Mayor of Chicago against the wishes of a majority of its citizens, is morally responsible for the slaughter. If it were necessary, in order to arouse the public to a realizing sense of the situation, that European murderers should employ death-dealing dynamite to do the work, then it were better that the bomb should have excavated the vitals of the Mayor, rather than to have killed policemen. True, sympathy with the departed would not have been so universal in the one case as in the other, but the effect on the future course of events might have been equally as good; and certainly it would have relieved the city of a chronic nuisance. Harrison the private citizen, is said to be a decent man and a good neighbor; but Harrison the politician, is a rank demagogue, the co-worker in political schemes with vile creatures whom a republican government graciously permits to ballot, while denying the privilege to millions of educated, virtuous women. That the Mayor

is regarded by the vagabonds of this city as their friend, and that he holds his position by their aid is a notorious fact.

The explosion of the bomb on Randolph Street and the bursting of Harrison's political prospects were synchronous. The blood of the police and innocent lookers-on washed away Harrison's political underpinning; and it behooves the decent people of Chicago to see to it that he does not regain his footing. Let him be carefully preserved in some museum as a typical specimen of the worst class of American politicians, a class likely to become extinct when American citizens rise up in their might and assume and retain the reins of government.

## "An Appeal to Men of Wealth."

The above is the heading of a thoughtful article in the *National Review*, an English periodical, by Lord Brabazon. Such views and convictions of duty do not often come from the privileged and titled class to which this accomplished and conscientious nobleman belongs. They are significant of the growing spirit of humanity which inspires our best literature, and reaches all classes. This gentleman only puts in his fine phrases the spirit of the peasant poet, Robert Burns, who sang:

"The rank is but the guinea's stamp.  
The man's a man for a' that."

That one man owes duties to another, and that the man of wealth should use a fair share of that wealth for the common good is the high lesson he has learned and would teach those who need to learn it. It is a lesson especially needed to-day. We quote from his words:

Such an appeal may perhaps draw forth the remark that men of wealth in England are notoriously generous, and that men of high social position are never wanting to take the lead in works of genuine charity. These remarks are true in one sense, but untrue in another. It is true that large sums of money are always forthcoming on the occasion of any special appeal to the generosity of the British public, and that the voluntary subscriptions annually contributed to works of charity in this country are larger than in any other. It is also true that there is hardly any institution in the kingdom which cannot show its list of aristocratic and often royal supporters. But it would not be in accordance with facts to assert that men of wealth and of social position take as active an interest in works of philanthropy and of charity as they do, for instance, in the pursuit of politics, or of mere luxury or amusement, or that they spend on the former as large a proportion of their incomes as they do on the latter. Why appeal to wealthy men? What have they to say to it? Why not rather, in these democratic days, descend into the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I want you rich men to do! I do not so much care that you should increase your subscriptions to charitable objects (though this might often be done with advantage) as that you should use the great influence you possess in the cause of the happiness of the greatest number. I want you to show the streets, and address your appeal to the masses, with whom now rests the fate of mankind? That is just what I



us \$1.00. This includes cost for shipping and delivery Draft, P. O. or express Money Orders. Address,  
**Randolph St., Chicago, Ill.**



Deans O'Herron of Louisville has had rather a eventful life. In early days he was prosperous in Buffalo. He became a drunkard and then a trader. He reformed, and went to work in Louisville. One October, while handling ties, a big spread-head piled up dirt from a pile and buried its frangs in his breast. His companions pulled the snake off and filled Deans with whiskey. They kept him drunk for a week and he never felt all ill effects from the bite. A few months later a male kicked him twice in two seconds, breaking some ribs and his collar bone. Shortly after he had recovered from these injuries, and while standing in the shade of a tree, a man drove a whip over his neck. Apparently wasn't hurt, but a week ago his neck began to pain him, and now he is in a hospital suffering from a general break up of his badly-used system.







(Continued from first page)

one or two instances the released spirit was absolutely helpless, and required the immediate assistance of his spirit friends. In all these cases the new born spirits appeared in perfect form, without any cloudy and misty envelopment, and certain of the spirits present were provided with loose robes with which they immediately clothed the emancipated spiritual bodies. In the case of a brother-in-law, his spirit mother alone at first presented herself, his other friends remaining at a distance, but after he had been clothed, and had recognized and embraced his mother, these other friends approached, one by one, and in turn were also recognized and embraced. In one instance, that of a gentleman, his first wife was present to welcome him, and almost immediately—it was the same in the previous case—they soared upwards to his new home. She also was provided with a robe which she cast over her husband.

Knowing my desire to obtain all possible information relative to this subject, Red Jacket, the spirit-controller of Dr. C. T. Bufum, an hour or two before the death of an acquaintance of his medium, impressed the latter to visit him, and for the first time to be present at a death-bed scene, he having a strong aversion to being present on such occasions. When the last moments of the dying man approached, the medium was impressed to seat himself beside the bed and take his hand, thus placing himself in rapport with him. As the breathing became shorter, the spiritual eyes of the medium were opened, and he perceived the spiritual head of the patient emerging from the natural head, and when entirely free, an attendant spirit supported it with his hands; and when the shoulders were released, two other spirits, one on each side, supported these, and successively the body and limbs, as these were liberated; and then, when the birth was completed, the emancipated spirit was borne upwards and disappeared from the clairvoyant's view.

The course of the spirit whilst emerging from the physical body was through the head and in a direct line with that of the body as it laid extended on the bed, being therefore in a horizontal direction.

My other spirit-friends, through Dr. Kenney, assure me that in all the cases they have witnessed this description will apply. Red Jacket also assured me that he had been present at scores of death-bed scenes, and that in every instance the departing spirit came first into view, as a distinctly and perfectly formed being.

Mr. Owen informed me that when he passed over he was met successively by his mother, father and other friends, and he immediately recognized them. He did not for a moment lose consciousness during his transition, but as the forms of surrounding earthly friends faded from view, and their voices grew less and less distinct, the forms of spirit friends came into clearer view, and he more distinctly heard their voices, and loving words of welcome. He further said the majority of persons lose consciousness during the change, but as the conditions vary to some extent with each case, while some remain in full possession of their faculties, others are unconscious for a brief time, perhaps a few minutes, while others still are so for hours, days, weeks, and in rare instances for months.

#### IS THE SPIRIT AFFECTED BY THE TREATMENT OF THE BODY?

We will here briefly consider the question of the spirit being affected by the treatment and disposition of its mortal remains.

That in some instances certain relations perhaps of a magnetic character, continue to exist for brief periods of time between departed spirits and their deserted bodies, is beyond question, but in the majority of instances, no such relations continue to exist after the death of the body, and the liberated spirit is not in any degree affected by any treatment or disposition of it.

Yet the fact remains that such relations do continue to exist in certain instances, for greater or less periods of time, and it is difficult, if not impossible, for most persons to know, in particular cases, whether such relations do or do not exist; and where the question is involved in doubt we should avoid subjecting the remains to unnecessarily harsh treatment. Where such relations are temporarily continued, the liberated spirit is fully conscious of everything that is done to its cast-off body, and is pained by harsh treatment of it, or outrage perpetrated on it, or even insult offered to it, as if it still were inhabiting it, and for this reason, where practicable, none but friendly hands should be permitted to perform the last offices to the mortal remains.

In degree these objections apply to placing the body on ice, but here there is nothing to wound the feelings of the spirit; the worst that can ensue is the infliction, indirectly, of some degree of pain, provided magnetic relations continue to exist; but this cannot be of long continuance, for the effect of the cold would be to destroy the lingering remains of the sensibility of the body, and very soon to sever its relations with the spirit, and thus a desirable object may be attained at the cost of some degree of pain—perhaps only uneasiness—to the spirit. When the application of ice is continued for a reasonable time, surviving friends need have no apprehension of a premature burial.

In the instances mentioned above, post-mortem operations must indeed suffer on the spirit, but as with the great majority of spirits no relations continue to exist with their bodies after death, the objection to such operations applies only to the few, not to the many, but nevertheless only in special cases, and for urgent reasons, should they be permitted.

As to the effect of subjecting the body to cremation, this must necessarily be, to say the least, very unpleasant to a spirit who yet happens to retain magnetic relations with it, and especially if resorted to soon after death. Dust to dust is the natural way of disposing of the earthly remains of our departed friends. The natural process of decomposition destroys the conditions upon which this affinity depends, and consigning the body to the earth does not interfere with the progress of decomposition, provided it is inclosed in a wooden coffin, and not in one of metal, or stone. Of the propriety of using the latter for such purposes I have serious doubts, and am inclined to believe that in some instances—perhaps rare—where spirits have not yet become liberated from their bodies at the time of burial, they may have been imprisoned until released by certain spirits, who have been able to render this special service.

This is one of the many questions regarding which I have been unable to obtain entirely satisfactory information; but my apprehensions of possible evil arising from this cause are so decided that I would strenuously oppose this mode of disposing of the remains of any of my friends.

#### DANGER OF KISSING A DEAD BODY.

As relating to the decomposition of the body, I would here, in the most serious manner, caution friends and relatives of the deceased against the too common practice of

kissing the dead body, and especially the lips, for the internal fluids are the first to decompose, and, under ordinary circumstances, through fermentation, portions of them, in from six to ten hours, find their way to the lips, and after that event whoever kisses the lips must necessarily be contaminated with putrescent matter. Neither is it always safe to do this, for there are instances recorded where serious illness, and even death, have resulted, as in the case of a Mrs. Bushnell, of Titusville, Pa., who died from the effects of kissing the dead body of her father. He died of erysipelas, and she had a slight sore on her lips, through which her blood was poisoned. And she was not the only sufferer, for her little daughter very nearly lost her life from kissing her mother. These poisonings occurred in June, 1880.

#### PREMATURE BURIAL.

The subject of premature burial is one that at times has engaged the attention of all thinking persons, but it is so repulsive that few dwell upon it, and when it is presented most of us are glad to dismiss it from our minds.

External signs of the presence or departure of the spirit are not always reliable. Fortunately these signs in the great majority of cases will determine the question beyond doubt, but still cases have occurred where all the usual external indications of death were present, and yet the body was still tenanted by its spirit.

The usual indications of death, as "recognition by medical authorities, are cessation of respiration, arrest of the action of the heart, loss of animal heat, rigor mortis, and putrefaction. But all these indications, except the last, are frequently present in cases of hysteria, epilepsy, narcotism, and concussion of the brain, and it is rarely the case that a burial is deferred until indisputable signs of decomposition present themselves.

In France, a dead body must be interred within twenty-four hours after the extinction of life, and therefore it is not surprising that according to official statistics there were, from 1833 to 1855, no fewer than ninety-four persons buried alive, through accident or ignorance, in that country. This number can only include those cases in which the fact of premature burial had been ascertained. How many others met a like fate which was never suspected, God alone knows. Dr. Thourret, of France, while disintering bodies from a graveyard converted into a public square, observed many skeletons in such strange and difficult postures as to convince him that they had been buried before life was extinct.

If, owing to the indecent haste with which dead bodies are disposed of in France, premature interments are there more frequent than with us, yet they do occur in this country so frequently that they cannot be regarded as rare, as the accounts of individual cases from time to time published testify. These narrations are too horrible to be copied here.

The time is now not distant when in all cases of doubtful death the services of proved and reliable clairvoyants, or trance-mediums, will be called into requisition to solve the question. For this purpose trance-mediums are preferable to natural clairvoyants, as their own opinions upon the subject are less liable to interfere with a correct decision.

#### MOURNING CUSTOMS.

Regarding the prevalent custom of mourning in black, it is simply a custom—relic of semi-barbarous ages, and is consistent with and symbolical of the erroneous and fearful views of death which formerly prevailed. It doubtless originated in them, and Spiritualists, with their knowledge of the true character and office of death, should on all proper occasions discountenance the custom, and if it be possible, never conform to it. Grief that ostensibly arrays itself in uniform is always open to suspicion. Many who don the livery of woe, do so with satisfaction. If not pleasure, as a means of attracting the notice of others, and of enhancing their personal attractions. Real sorrow for the dead is too sacred to be thus advertised to the world, and the time is approaching when this solemn mockery of death will no longer be tolerated.

A writer in the *Popular Science Monthly*, some time since, said some sensible things in reference to this custom, which we here quote:

"It is a strange thing in the ceremonialism of life that the frankest of emotions should be of all others bound the most to be conventional, that what is held to be the most sacred of emotions should be compelled to obtrude itself on all beholders and to trick itself out for the common gaze duly intense to the regulation pattern. Sorrow for the dead must be sorrow by the yard; regrets have their measure in the width of a hat band and the depth of a tuck. Other griefs are taught to go patient and obscure, but this flaunts itself in uniform, puts on, as it were, a label. Genuine grief, very decorous, makes its outward garb its advertisement. And the display is avowedly and absolutely under the rules of fashion and etiquette; it has no spontaneous symbolism, no meaning of its own at all. It simply says, 'Look at me; this is how sorry my respectability requires me to be in the present state; and bye and bye, 'Look at me; my respectability requires me to be as far consoled at this period of my grief; and society accepts the clothes as a formal certificate, and it is understood that, whether there be actual sorrow or no, there is no hypocrisy, since the respectability, not the sorrow, is what the clothes really indicate. The milliner's scales vary somewhat, but each milliner has her definite scale of lamentation in trimming, and the widow and the orphan costume their grief by her dictation. And if any lady, having to show the world that she has suffered a bereavement and is correctly afflicted by it, mistrusts the milliner's or the mourning salesman's authority, these are manuals on the etiquette of mourning to instruct her minutely, to a button or a frill, how to express the exact tribute of regret according to the degree of relationship, and, to a day, exactly how long to go on expressing it. There is no formality with so little feigning in it as the wearing mourning; for the matter of form nature is not merely confessed but made its chief claim to polite admiration."

It is an old proverb that "people who cry in velvet (or crape) shed rose-water tears." This is often the case, but when we consider the tyranny of this custom as it heretofore has existed, in compelling women, sometimes sorely against their will, to array themselves in the habiliments of woe, we may readily believe that the tears shed are at least sometimes those of vexation.

"Some persons," said Mr. Beecher, "cover up the pictures and the looking-glass, and hang a streak of night on the door-bell. They feel that an immense duty devolves upon them to be unhappy. Then they want a sexton, who looks like one sent from darkness, a black hearse, and black plumes, and they change their apparel. They have, it is true,

a hope that twenty years hence it may be different, while with the Christian, dying should mean never to die. Light shines into the darkness of Christian homes, and the darkness cannot comprehend it. If they could only stand where their friends stand, and hear the angels shout, that would be 'sowing in incorruption.' . . . Don't be afraid to die. Don't be afraid to let your children die. It is as if the rose-bush should say to its buds: 'Don't blossom; oh! don't blossom.' Dying is blossoming. There is nothing in this life like the life eternal. If I die, don't cry over me. Clap your hands, rather. If I fall and am put away in Greenwood, don't go to my grave saying, 'Here lies Henry Ward Beecher; for, God knows, I won't lie there! If you have been indebted to me for help, plant your feet on my turf, and look up; for I won't hear anybody who don't hold his mouth toward heaven.'"

This advice, given by Mr. Beecher to his congregation, is equally applicable to Spiritualists. Spiritualism assures us that our departed friends are happy—provided they have lived true lives—and that even the vilest shall ultimately attain a state of happiness. We therefore cannot consistently, not to say with strict honesty, adopt a symbol of paganism, and make a parade of feelings which, even if real, would only prove that we were deficient in the spirit of our faith, and the comprehension of its philosophy and teachings.

"Go call for the mourners and raise the lament, Let the trees be torn and the garments be rent, But weep not for him who is gone to his rest, Nor mourn for the ransomed, nor wall for the blest." E. C.

#### THE PERPLEXING PROBLEM.

##### Views of Representative Men.

##### EGOISM AND ALTRUISM.

Rev. Dr. H. W. Thomas delivered an able discourse last Sunday morning, taking for his text:

Thou shalt love thy neighbor as thyself.—Matt. xxi. 39.

After a philosophical exposition of Egoism and Altruism Dr. Thomas concluded as follows:

We find, then, the facts of self, and not self; self and others; egoism, and altruism, or self love, and benevolence; and what is needed for the best life of the individual, and of society, is, that these two seemingly conflicting sentiments should be harmonized in a proper ego-altruism; or in the just love of self, and of others in this, and in this alone, can be found the rest, the peace—the balance, the harmony of our troubled world. Oh, what a power is love to atone, to reconcile, to make peace, to fill with joy. When Jesus announced the equal love of self and of neighbor, and the love of the whole heart to God, as the sum of religion he declared the great, the final law of that divine harmony that is to rule all worlds.

Our subject, then, is narrowed down to the equal love of self and neighbor; and the first is the measure of the second; that is, we are to love our neighbor as we love ourselves. Self-love, then, is the first duty, and you may be surprised to hear me say that as a rule people do not love themselves enough, nor do they love themselves wisely and well. But such is the case; and it is also true that if one does not love himself he can not love his neighbor; and if he does not love his neighbor he can not love God.

As separate conscious personalities—each one being himself, and not another, and having his own body, and mind and heart, self-love is the first duty. This love should lead each one to provide food and shelter for his body; if each one would do this, there would be no want in the world. Self-love should lead to a proper care for health—to guard against danger and sickness; it should lead each one to cultivate his own mind and heart. Self-love, when analyzed, like love as a sentiment, and principle, means self-respect; it means a high sense of justice. Love is more than a mere tenderness—more than sentimentality. Love is height, it is depth, it is royalty, it is dignity; it is greatness and nobility touched and warmed and glorified; love is life attuned to the just harmony of heaven. Oh, if men and women loved themselves aright, loved themselves wisely, they would blush and hide in shame at the thought even of yielding their bodies to intemperance or uncleanness. What! my hands be dishonored; my feet run in the ways of death; my tongue be false, my breast be filled with lust or hate; the name by which I am known be dishonored? Self-love, self-respect, a noble pride of being says no; forever no. I tell you a resurrection of a wise and powerful self-love, would be a resurrection of righteousness, of the nobility of manhood and womanhood in our world. It would not be a false pride; not vanity; but the greatness that comes from self-care, and self-effort, the dignity of worth, and the beauty of humility.

And such an egoism is in itself one form of altruism. It relieves the public from care and burden by making the individual self-supporting and upright. If all who can would take care of themselves the few who from sickness or losses actually need help would not be a tax upon the public. And then, further, the self-love that leads to self-support would by its habits of industry and economy lead on to increasing wealth; to the ability to provide not only for one's self and family but to bear a part in the work of the world.

Society can become strong only as its individual members become strong; and this must begin with a wise love and care for self and family and home.

But self-love, as we have seen, is self-sufficient; its fountains must send forth their streams to make up the great rivers and oceans of the larger world—life. This is the law of nature, the law of God. Everything in nature is itself; but everything contributes to and becomes a part of the greater whole. Earth, air, water, clouds, and rain, and sunshine, and life all unite to make a world, and suns and systems unite to make a universe. And so it requires all the industries and the professions; law, medicine, government, religion; thought, reason, art, beauty, song, justice, love, to make up the great world-life of mankind; and the love of self and the love of others as self is the divine law that alone can reconcile conflicting interests and prejudices between the one and the many, between parties and sects and states and nations, and bring all into the universal harmony. To love others as we love ourselves is to work for ourselves that others may not have to work for us; it is to wish for others all that we wish for ourselves—the liberty, the prosperity, the honor, the peace, the rest, the joy of life, and the hope of heaven. Wishing all this for others as for ourselves, we shall hinder none, harm none, "for love worketh no evil;" and we shall gladly join hands with the toiling millions of earth in every good cause.

And now, a word of special application to the present condition of our city and country seems proper. The last few centuries have witnessed a wonderful overflowing and outflowing the great thought and life forces of mankind. Personal liberty, the liberty of speech, and the freedom of the press, and the right of the people to govern themselves have flown out from the few to the many. Such results have not been reached without great cost, long wars, and bloody revolutions. A way has been opened for the larger and more hopeful intercourse of men and nations; and at each step the need and the value of peace have been clearly perceived as a condition of this higher order of progress. And hence reason and right have come to the foreground, and treaties and arbitrations are taking the place of war.

Of all the countries on earth, this land of ours is all—to rich and poor, to every language and race—the largest liberty and equality, and the fairest and best opportunities of success. And for this reason the laws of this country should be respected and cheerfully obeyed by all. For much of the development of this land we are indebted to the honest, hard-working men and women who have crossed the sea to make this their home. The genius of our government welcomes them all; they are welcomed by every American; they are Americans now—for this is, must be one country, and one government, and one people.

But some have come here with feelings of bitterness against the institutions of law and religion that they left behind; they have carried these hatreds with them, and, not able to appreciate our larger liberty, they oppose law and religion here. They are ignorant and unreasonable; they are disturbers of the public peace and promoters of trouble. They have been borne with in this and other great cities in the hope that time and experience would correct their folly and madness. That hope has been vain. The tragedy of last Tuesday night, when these anarchists and socialists who have been permitted to arm and parade our streets and carry insulting banners and make revolutionary speeches, attacked the police with dynamite and pistols, has brought on a crisis. They openly defied and attacked the law; they shot down the officers of the law; they aimed a blow at the liberty and protection of every man, woman and child in this city. Mr. Parsons and Mr. Spies will not speak on the lake front this afternoon. And let every one who loves Chicago, who loves law and order and the peace of society, rise up and say that never again shall the red flag disgrace our streets. We owe it to the brave men who were murdered—we do well to give money to their families, but we owe something to the cause in which they lost their lives.

And all this is urged on the principles of the law of love. There is nothing more just than love: there is nothing stronger than love. We love law and order because we love ourselves and our neighbors. We love law and order because we love liberty, and liberty without law is impossible. And let the love of self and the love of others and the love of right come in to regulate the great questions of labor and business; let justice be done in all things and by all men; let all be friends in this land—friends of law, of liberty.

At the meeting on Sunday last of the new Church of the Holy Cross in Baltimore, Archbishop Gibbons took advantage of the presence of a large number of foreigners, and spoke forcibly on the signs of anarchism that have recently been developed in America. In his remarks on loyalty to country he said: "The government of the United States is a government for the benefit of the people. Strangers from every part of Europe are welcome to our shores. Like the sun, that shines for all, the government of our country sheds its genial rays upon all classes, without regard to race, nationality, or religion. The glorious banner of our country protects alike the humble and the poor, the mighty and the rich. Every man in the United States has an opportunity for earning for himself an honest livelihood, and may have opportunities of acquiring an independent fortune."

The German population forms an important conservative and influential element, and the same may be said of the Irish population throughout the United States as well as of the other nationality. They contribute largely to the development of the resources of this country and daily augment our material prosperity. But, as the events of the last few days in Chicago have shown there exists in this country a small, but turbulent element, composed of men who boldly preach the gospel of anarchy, socialism, and nihilism. These men are land pirates, preying upon the industry, commerce, and trade of the country. Their favorite weapon is dynamite. Their mission is to destroy rather than build up. Instead of strengthening the hands of the government that upholds and protects them they are bent upon its destruction. Instead of blessing the mother that opens her arms to welcome them, they insult and strike her. If these men had their way industry and trade would be paralyzed, honest labor would be unrewarded, and gaunt poverty would stalk over the land. They have no conception of true liberty. They would retain the lion's share of freedom, leaving to others only a morsel. The citizens of the United States enjoy the amplest liberty, but it is a liberty of law, of order and authority. Liberty without law degenerates into license. We have no standing armies in this country, and I am glad of it, for such armies are a great drain upon the resources of a country, and necessarily condemn large numbers of men to a life of forced idleness. The strongest force of a nation lies in the laws of the land, judiciously administered, and these laws are upheld and sustained by a healthy public opinion. The strongest bulwark of a nation is found in the intelligence, virtue, and patriotism of its native and adopted citizens.

So long as they love their country and cherish her institutions and are ready to die for her, if necessary, we will have nothing to fear from anarchism, socialism, and nihilism. Socialism is a foreign plant, a noxious exotic, which grows only in dark places, and withers and decays under the genial sun and atmosphere of the United States.

SWING'S STIRRING SENTENCES.

"Over the graves of our brave policemen," said Prof. Swing last Sunday, "many of us are longing, with Apostle John, for a new Jerusalem. The events of the last week have at last awakened us to a fitting astonishment at the possibility that men born and bred in a great city like this can reach years of maturity without one beam of intelligence or a single gleam of common sense ever crossing their minds. For what else than this can we say of the Anarchists? In the light of recent occurrences we are irresistibly led to ask how far our pride in our great Republic is justified. If men can pass their lives among us thus, never touched by one ray of religious, social or political truth, what can we say of America and what of Chicago? We welcome to our shores all loyal-hearted Irishmen, and Bohemians, and men from the Northland to

partake of our freedom, but we need a careful definition of what that freedom is. If it means the license to proclaim the gospel of disorder, to preach destruction, and scatter the seeds of anarchy and death, the sooner we exchange the Republic for an iron-handed monarchy the better it will be for all of us. The cry which we used to hear that America is for Americans was vicious in its application, but we must adopt a new motto: 'America must be Americanized.' The foreigners who come to our shores must come imbued with sympathy for American institutions. We do not ask for Americans by birth—our citizens may have been born in the ends of the earth—but we must demand that they be Americans in spirit; and surely if the genius of our institutions permits us to exclude the industrious and inoffensive Chinaman, it cannot be powerless to banish the idle preachers of anarchy and blood, though born under European skies. Our Government ought to require of every immigrant an official certificate that he is an industrious farmer or artisan—a man of good character, and not an Anarchist and man of blood. We quarantine against bodily disease, but against the deadliest moral evil we offer no resistance. If freedom is to be more than a name, and liberty is not to become a mockery, we must adopt some safe-guard to keep across the sea those evil-minded men who fear the police of a monarchy and laugh at that of a republic. Let us resolve, over the graves of the policemen who died truly in the defense of American freedom, to do all we can to spread the truth and disseminate the 'spirit of our liberty among those to whom, without some help, a ray of truth never comes.'"

**\$250 A MONTH.** Agents wanted. 90 best-selling articles in the world. I send free of charge **JAY BRONSON, Detroit, Mich.**

Pico's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

**CATARRH**

Also good for Cold in the Head, Headache, Hay Fever, &c. 50 cents.

**AGENTS WANTED IN EVERY COUNTY**

Write (15 words) silver plated knives, forks, spoons, &c. Illustrated circular samples free. **NOVELTY SILVER PLATE CO., Wallingford, Conn.**

"In the Vegetable Kingdom there may be found the healing balsam."

**TO ANY PERSON TROUBLED WITH CATARRH**

I will mail to their address the formula for making the most valuable Catarrh remedy ever discovered on receipt of \$1.00 in Stamps or Post Office Order; Or on receipt of 50 cents I will mail to their address, postage prepaid, a package of this medicine prepared for use. It is a simple, but most wonderful remedy, and hundreds have been cured by its use. No one afflicted with Catarrh should be without it. It was discovered by a gentleman while traveling in Arabia Felix, where it was in use among some of the natives of that country. A purely Vegetable Compound, and any Druggist can put it up. It is not a Patent Medicine, and never will be, as I desire that all persons may have the benefit of it. Dr. C. C. Smith, a Botanic Physician of New York, says that he would not take \$500 for an ounce of it, in case, he could not procure more. He was reduced very low with Catarrh, and it cured him. Any lady and gentleman can find a lucrative employment in selling this remedy in their neighborhood. Reference by permission, Jackson Co. Bank, Jackson, Mich. Address **MARY G. HARRIS, Lock Box No. 325, Jackson, Mich.**

**WEBSTER.**

With or without Patent Index.

**WEBSTER'S UNABRIDGED DICTIONARY**

**A LIBRARY IN ITSELF**

**IT IS THE STANDARD**

Authority with the U. S. Supreme Court and in the Gov. Printing Office, and is recommended by the State Super's of Schools in 36 States. To its many other valuable features we have

**JUST ADDED**

A New Pronouncing

**GAZETTEER OF THE WORLD,**

Containing over 25,000 Titles, briefly describing the Countries, Cities, Towns, and Natural Features OF EVERY PART OF THE GLOBE. It is an invaluable companion in every School, and at every Fireside.

**G. & C. MERRIAM & CO., Boston, Springfield, Mass.**

**LUNDBORG'S PERFUMES.**

Lundborg's Perfume, Florida.  
Lundborg's Perfume, Marichal Niel Rose.  
Lundborg's Perfume, Alpine Violet.  
Lundborg's Perfume, Lily of the Valley.

**LUNDBORG'S RHENISH COLOGNE.**

**MIND, THOUGHT AND CEREBRATION.**

BY ALEXANDER WILDER.

Frankfort price, 10 cents.

For sale, wholesale and retail, by the **REV. J. H. KELLOGG, AL PUBLISHERS, MOORE, CHICAGO.**



# RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY  
DEVOTED TO  
THE ARTS AND SCIENCES, LITERATURE, SPIRITUAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

Truth is no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XL.

CHICAGO, MAY 22, 1886.

No. 13

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, Information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communication, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

## CONTENTS.

FIRST PAGE.—In Memory of Florus Beardsley Plimpton.  
SECOND PAGE.—Judge Holbrook in Texas.—His Views Concerning the Scientific Basis of Spiritualism. The Spread and Growth of Religious Ideas. The Logic of Salvation by Faith.  
THIRD PAGE.—Woman and the Household. Magazines for May not Before Mentioned. New Books Received. Miscellaneous Advertisements.  
FOURTH PAGE.—Unitarian Statements.—A Singular Omission. Theosophy.—An Inquirer. Ghosts, Unitarian and Other. Eye Openers. Sunday Sermons by Prominent Preachers. Practical Righteousness. A Lawyer on Spiritualism. An Illustration.  
FIFTH PAGE.—General Items. Camp Excursion Notes. General News. Miscellaneous Advertisements.  
SIXTH PAGE.—The Little Hunchback. "God in the Constitution." Jewish Voodooism. The Translation of Mrs. Mary V. Mott. The Great Eastern and Noah's Ark. A Sealed Letter and R. W. Fildes. The New Philosophy and a New College. An Account of a Vision. The Cause at Santa Fe. N. M. Notes and Extracts on Miscellaneous Subjects.  
SEVENTH PAGE.—Charles Foster's Successor. Miscellaneous Advertisements.  
EIGHTH PAGE.—Materialization. Hints from Science. Miscellaneous Advertisements.

For the Religio-Philosophical Journal.

## IN MEMORY

—OF—

FLORUS BEARDSLEY PLIMPTON.

"Broken but Unbent."

Born in Palmyra, Portage Co., Ohio, September 4th, 1830.—Educated in the University of Free Thought and Intellectual Skepticism, until Sept. 5th, 1872.—Became a Convert to Spiritualism, Sept. 5th, 1872.—Died a Philosophical Spiritualist in Cincinnati, April 22nd, 1886.—Remains cremated, by his direction, to show his condemnation of fashionable sepulture, and the superstitions sacred of a physical resurrection, at Lancaster, Pa., April 25th, 1886.

BY DR. N. B. WOLFE.  
(Author of "Startling Facts," etc.)

On the 30th of August, 1872, the writer published in the Cincinnati Commercial an advertisement of the following import:

TO WHOM IT MAY CONCERN.

SPIRIT PHENOMENA IN CINCINNATI.

I will give, free of charge, an opportunity to a limited number of interested intelligent men and women to witness spirit phenomena of an extraordinary character, now occurring in my house, 146 Smith Street, Cincinnati, in the presence of

MRS. MARY J. HOLLIS.

on condition, that they will, individually or collectively, make a full and impartial statement of what they see and hear for publication, and attach their names to the same.

As a special inducement to accept this offer, I promised those who would, that the so-called dead would show their faces; would speak in audible tones, and would write messages to their friends with their spirit hands.

A number of well known persons accepted this invitation, among whom was the great-hearted and learned Rabbi Max Lillenthal, Hon. William Curry, Mr. Florus B. Plimpton, Col. Donn Platt, Rev. Thomas Vickers, Hon. Frederick Hauserack, and others less known to the public.

Personal invitations were extended to Archbishop Parelli, Father Edward, E. D. Mansfield, Bishops Kingsley and Clark, Murat Halstead, Hon. J. J. Farren, Hon. Charles Reemelin and Rev. Granville Moody. Of these nine representative men, not one accepted the invitation, nor did they complain of the terms. Five of them marked with a \* have gone to the Spirit-world. Of those remaining in the form, Charles Reemelin alone gave his reason for not investigating spirit phenomena, by exclaiming: "What is the use of talking about 'spirits' when there ain't any spirits!"

Mr. Plimpton came as the representative of the Cincinnati Commercial, more as a news gatherer for the paper than as an interested investigator of the phenomena. He had secret instructions from Mr. Halstead, who gave to the paper its policy and politics, to "blow it up and put an end to the d—d humbuggery."

With his brain charged with Commercial dynamite, Plimpton rang my door bell on the 5th of September, 1872. I answered the call, and for the first time, met him face to face.

"I want to see Dr. Wolfe?" he said.  
"I am he. Who are you?" I inquired.  
"Plimpton of the Commercial," he rejoined. "I came in response to your invitation, to see the faces of the dead, to hear them talk, and to receive a written message from my ancestors."

"You have come to the right place, Mr. Plimpton," said I. "Come in. You shall be a good witness to bear testimony to these 'Startling Facts.'"

I was not slow in penetrating the insincerity of this man's announced purpose. He came to frolic as a picnicker, and his little

speech was aimed at me. He removed his hat and coat, and sat down to stay awhile, which I encouraged him to do. He took a deliberate survey of his surroundings and then gave me a close inspection in order to see if there were any symptoms of insanity in my general make up. Having satisfied himself he began to spread over me with the views of William Huxley, John Stewart Mill, Herbert Spencer, Darwin and others who had written floridly against common sense. I broke in, in turn, by saying: "Mr. Plimpton, a ploughman who discovers a truth, and from a fact deduces a scientific principle, is as good authority to me, as if his name was Huxley, Spencer or any other. Let him but add to the commonwealth of mind, the discovery of a new fact, and he becomes a benefactor to his race. I did not invite you here to engage in wordy controversy, but simply to bear testimony to facts, which will give a new direction to the thinking faculties of mankind."

Like most newspaper men, Mr. Plimpton was slightly afflicted with "big head." He was impatient of contradiction, and on a familiar track, in horseman phrase, was a "high stepper." He became a trifle "mettleome" over my observations. To avoid a collision I called Mrs. Hollis to the parlor, and formally introduced them to each other. This was a happy diversion, and we got down to business.

Mrs. Hollis consented to give Mr. Plimpton a slate-writing séance at once. So then and there, I brought to him the small table without drawers or compartments of any kind, and put it upside down on his lap for examination. Having finished his inspection, he pronounced it all right. I then gave him a lady's woolen shawl to look at. This he also found to be all right. "Now," I said, "we are ready for business. Put the shawl over the table, and Mrs. Hollis will hold the slate under it in the dark."

"But, Doctor, why do you want the slate in a dark place?" he asked.  
"So that it may be out of the light!" I replied.

"But!"  
"Now, Mr. Plimpton, please stop butting until you find something to butt at!" He now informed Mrs. Hollis that he had brought his own slate, and gave it to her with a grin of triumph which said as plainly as a grin could say, "I've got you, Mrs. Hollis. You can't play any of your prepared slate business on me. Now let your spirit writing come forth, or confess yourself a fraud, and Dr. Wolfe, too!"

Mrs. Hollis took his slate in her right hand, and held it under the table. Her left hand remained exposed on her lap.

I said, "Mr. Plimpton, do you expect to get a letter from any of your friends on that slate?"

"No, sir, I do not," he replied, "nor from anybody else."

"What would you say if a letter would come?" I asked.

"It will be time enough to cook the hare when you catch him," he rejoined.

"They are writing!" said Mrs. Hollis; and sure enough, the scratch of the pencil on the slate could be distinctly heard several feet away. When the writing stopped, Mrs. Hollis withdrew the slate, and looking at the address, said:

"It is for you, Mr. Plimpton!"

He read it carefully two or three times over, and then he would go back again, and fix his attention on some part of the writing which seemed to be of more interest to him than the other. Finally he handed the slate to me, and said: "This is very strange! I don't know what to think of it! It is most wonderful!" The words of the communication were as follows:

"Dear, dear brother Florus. I am so happy, so happy to meet you. Dear brother, I

am not blind now. Mother is helping me to write. She loves you and father, dear brother. We love you both and come to tell you we live. Dear brother, dear Florus, we are so happy, so happy, darling brother, to meet you. We are often near you, dear brother. Good by. Your sister,

MARY PLIMPTON."

After I had read the letter, I asked, "Is your name Florus?"  
"It is!" he replied.  
"Had you a sister Mary?" I asked again.  
"I had a sister by that name, but she has been dead ten years."

"Was she blind?"  
"She was!"  
"In general terms, Mr. Plimpton," I said, "are the statements written on the slate, true or false? Do the expressions, I mean, characterize your sister?"

"A most affectionate nature she had. She was very fond of me, and always indulged in warm expressions of love. She would write just that way."

"Then you think your sister wrote that letter?"

"It is very like her style."

"Do you think Mrs. Hollis wrote it?"

"No, I do not; she could not; it is impossible that she should have done it."

"Do you think I did it?"

"Oh! no! You did not sit near the table."

"Well, then, who did write it? Give us your thought."

"I don't know. It is very strange."

"Well, Mr. Plimpton, I don't know who writes these letters, but hundreds are written just in the same way you saw this. If you wish me to assist you to discover the source of this strange power, I will do it to the best of my ability. For this purpose I would like you to feel free to come here whenever you wish, stay as long as you please, and scrutinize every phenomenon as closely as you can. If there is deception in this thing, I would rather uncover than conceal it. You and I are free men. We have not the motive to deceive that those have, who are fettered with the vile slings of Church and State."

After Mr. Plimpton had made a diligent investigation of the different phases of spirit phenomena, he printed the following in the editorial columns of the Commercial:

## THE BORDER LAND.

AN EXPERIENCE WITH THE SPIRITS.

"It was a condition of the séance, which I was invited to attend at the house of Dr. N. B. Wolfe, No. 146 Smith Street, that I should make faithful report of what I saw and heard, or—if it better please the reader—what I seemed to see and hear; what, if anything, was failure, and what, if anything, success. Mrs. Mary J. Hollis, of Louisville, Kentucky, an unprofessional medium, but notable for the extraordinary character of the manifestations made through her, was the temporary guest of Dr. Wolfe.

"It is the purpose of this writing to fulfill that condition. It is proper, however, to say at the outset, that spiritual terms and phraseology will be used by the writer as simply convenient, and to add, personally, that in the capacity of a reporter he records only witnessed phenomena, indifferent whether they help or hurt the cause of Spiritualism. In that capacity, he has no theories to advance, no opinions to state, no conclusions to publish. He has but one duty to perform: to report proceedings, as he would, if detailed, those of a convention, mass-meeting, or any public affair.

## SLATE-WRITING.

"The first sitting took place on the 5th of September, and commenced at nine o'clock A. M."

I have already given the first experience Mr. Plimpton had with slate-writing. He would have published this himself, but the subject matter being of such a delicate nature and so purely personal, that he shrank from reporting it, and gave that which appears in "Startling Facts" instead. He has frequently expressed his regret for having done this, as it was that letter of his sister, which first led him to believe that the dead could write to their living friends to comfort and advise them. The remainder of Mr. Plimpton's published report will now follow in order, without the change of a word.

MR. PLIMPTON'S EXPERIENCES AS RELATED BY HIMSELF.

The cabinet, as it is called, is on the second floor of a brick building, in the rear of the dwelling house. It is in a small middle-room, between what appeared to be two consulting-offices, with doors opening into each, and transoms above them admitting enough light to read coarse print, or to see local color. A carpet on the floor, a book-case, three or four chairs, a small stand, upon which was a Swiss music-box, constituted the furniture. The cabinet was on the wall side of the room. A space, about the size of an ordinary clothes-closet, had been partitioned off, from the ceiling to the floor. The door opening into it was peculiar only in having an aperture something higher than a man's head cut into it. This aperture was round, and perhaps twelve inches in diameter. A curtain of dark cloth, falling on the inside of the door when closed, shut out the light from the cabinet. A few inches below the aperture, and on the outside of the door when shut, was a plain wooden shelf, on which were placed a slate and small pencil.

I carefully examined this contrivance, sounding the wall. The brick wall of the building formed the one side, the board partitions the opposite side and the ends. With the exception of a strip of carpet on the floor and a wooden chair, it was absolutely bare. Not a nail or a nail-hole was visible, nor was it possible that there were traps or concealed openings, doors, panels, or other pantomime contrivances about it.

The palm of Mrs. Hollis's right-hand was deeply marked, in my presence, with burnt-cork. As I vacated the cabinet, she entered, closing the door after her. I had hardly time to cross the floor and take a seat by the side of Dr. Wolfe, who had wound up and set the music-box in play, when an open hand appeared at the aperture, the palm towards us; it moved twice slowly from right to left, and disappeared. Other hands followed with like demonstrations. Presently another presented itself, palm open towards us, then turning slowly down, groped over the slate on the shelf below, and, finding the pencil, began to write, holding it between the thumb and forefinger. The writing occupied a full minute, and the hand was visible quite another. Elevating the pencil some inches, it was let fall on the slate, producing the same rolling sound I had heard during the slate-writing séance. Again displaying the open palm, the hand was withdrawn. The messages purported to be from a sister, long an invalid, who died some years ago, and was couched in phrases of affection such as she frequently used during her life time.

Some time now elapsed. The music-box continued to play. The eye, accustomed to the half-light of the room, easily took in all objects. The local color of the paper on the wall, the figures in the carpet and its texture, were readily perceived. I was informed that the spirits preferred this softened light for cabinet materializations. Soon after, an apparition—at first indistinct, then brighter and more defined—appeared at the aperture. It was a female face; but it was known neither to the doctor nor myself.

Again some time elapsed, and another face appeared, but so dim that we were only able to make out the outlines of a man's face. "You must do better—than that," said I, "if you want to be recognized." Two other efforts were made, the last so successful that I involuntarily exclaimed, "Potter!" and instantly a role of sharp knockings, while the face was still visible, sounded along the partition. When the face disappeared, the knocks were rapidly repeated with intense emphasis. The face was life size, had the compact full forehead, and the hair brushed away from it after the manner in which Mr. Potter wore it. The mixture of gray in the hair and chin-whiskers were visible. Dr. Wolfe did not recognize it till the name was mentioned. This manifestation lasted three minutes.

Presently another face appeared. "Who is that?" said Dr. Wolfe. "It is a woman, wearing a cap," he added. I thought of all the grandmothers and aunts I had known. There appeared to be great difficulty in the materialization of this face. Three or four times it appeared, but was told it could not be made out. Again it came forward. What the doctor had mistaken for a cap was the hair, combed down over a very high forehead, and drawn plainly over the tips of the ears. The large, serene blue eyes, the oval of the face, the retreating chin, the languid expression about the mouth, the light color of the hair, were unmistakable characteristics of the face of an invalid sister who died ten years ago in the northern part of Ohio, who was never in Cincinnati, and of whom no picture is in existence, except an old faded daguerreotype, taken, perhaps, sixteen years ago. The peculiar mode of wearing the hair was due to protracted illness; it was put up in the readiest way an invalid could do it with comfort to herself.

A hand again appeared, took up the pencil, and wrote. It was a communication purport-

ing to be from my sister. Two other messages were written by the same hand. The last time it appeared, after writing and dropping the pencil, it was suddenly projected into the air, high above and forward of the aperture in the door, displaying the fore-arm bare to the elbow, and so sharply clear and tangible that the modeling and veining of the arm were distinctly seen. It was so unanticipated that I confess to have been startled. I had been prepared to see hands and faces, but this was a sensation. Swaying to one side and the other for the space of thirty seconds, it was withdrawn.

A rap on the wall indicated the conclusion of the séance. Mrs. Hollis came out. The black spot in the palm of her right-hand was unaltered. In every instance the right-hand had been shown, with open palm, to show us it was not marked. The cabinet was as it had appeared before the sitting.

I had abundant leisure to observe these apparitions. The hand and arm could not have been those of Mrs. Hollis. The fingers were long and delicate, the arm fair in shape, but slender; the texture was that of a blonde, which Mrs. Hollis is not, and the modeling was that of a girl's rather than a woman's arm. Hands were shown much smaller than the medium's. By no possibility could they have been hers, and there was about them what seemed to me a soft limeness, as distinguishable from a living hand, as to the eye the outline of a distant snow-capped mountain is distinguishable from the fleecy, sun-lit clouds which surround it, and through the rifts of which the snowy summit is revealed. It seems to me, also, that there was a constant effort, especially in the case of faces, to maintain the status of materialization, as if the tendency were to dissolve and "melt into thin air." At moments when the materialization was most perfect, there was a curious glow upon the face, not destroying, but rather heightening, the effect of local color in the hair, eyes, and skin.

I have thus endeavored to state plainly what I saw, or supposed I saw, and to give the reader as clear and intelligible an idea of the phenomena as it is possible for my pen to convey.

THE DARK CIRCLE—A SPIRIT INTERVIEWED.  
There are three forms of manifestation through this medium: slate writing, materialization of forms, and vocalization. The last, and said to be the most difficult, takes place in a room from which all light is absolutely excluded.

The dark circle was appointed for the evening of the same day. [For the sake of clearness of statement Mr. Plimpton makes these reports as if the phenomena described had occurred all in the same day, whereas they are the collective experiences of a dozen sittings, held in four or five consecutive mornings, noons and nights.—N. B. W.] It was given in a sleeping-room on the third floor of the dwelling-house. Bed-quilts were tucked over the two windows. Four chairs were placed against the wall, between a bed, over which a mosquito bar was drawn, and a wardrobe containing a lady's dresses. Upon the dressing-bureau was the music-box. An ordinary speaking-trumpet of tin stood by the door; a chair was placed in the center of the room. Dr. Wolfe, myself, and two ladies occupied the chairs by the wall, and the medium sat in the center of the room, about eight feet from us.

The night was intensely hot for the season, and this room under the roof, from which the air as well as the light was excluded, was oppressively close. The fans, with which all were supplied, were kept in unceasing agitation. I could hear that of the medium whenever, during the sitting, there was a moment of silence.

A conversation was kept up between Mrs. Hollis and all of us while awaiting some manifestation. Presently there was thumping and pounding on the floor in various parts of the room, sometimes unpleasantly near, suggesting the propriety of taking care of tender corns. It ceased, and now voices were heard in the room singing snatches of the opera-airs which the music box was playing, and in remarkably good pitch and time. They were not the voices of the persons about me, I knew. They did not come from the direction of Mrs. Hollis's chair, and they seemed to proceed from a source much higher than her head, and to float about the room. It was an unwelcome sound, unless a language unfamiliar to us was used.

The music-box having exhausted itself, there was a hoarse vocal effort at speaking, but not clear to my ear. Then an infantile voice was heard, which Dr. Wolfe recognized as that of a child who had died at six. At his request, she sang a verse of the song, "I want to be an angel," in company with him. It was a child's voice, unmistakably, in its limited vocal power and range, immature tone and accent and articulation of words, and very near to us.

Again, the hoarse voice, as of a man speaking through a trumpet, was heard. It announced the presence of James Nolan. He was described as materialized, speaking through the trumpet, which he held in his materialized hand, and as visible to the medium, who also described several spirits standing by us.

This communicative gentleman, after an introduction to the strangers of the party, and a familiar "How are you, this evening?" to Dr. Wolfe and the medium, undertook to explain some of the mysteries of spirit manifestation. For the space of an hour he was pretty smartly plied with questions by all of us, the medium not unfrequently joining in the discussion with him. I was in no post-

(Continued on Eighth Page.)



**Hersford's Acid Phosphate,**  
FOR NERVOUSNESS, INDIGESTION ETC.,  
Send to the Rumford Chemical Works, Providence, R. I., for pamphlet. Mailed free.



## Woman and the Household.

BY HESTER M. POOLE.  
(106 West 29th Street, New York.)

## UNSEEN.

You see her go her woman's quiet round  
Here day by day,  
Doing its duties with deft hands which know  
No weak delay,  
To you it all seems common, poor and mean,  
But she sees visions to your eyes unseen.

Her stately house has no foundation stone,  
But plain and clear  
It stands to her, and precious promise finds  
Fulfillment here.  
Here hungry heart and mind are fully fed,  
Life's restless yearnings all quite comforted.

Here with the lover of her dream she holds  
Communion sweet,  
Thought answers thought, and hopes far off and dim  
Are here complete.

And oftentimes on the way her feet must tread  
She sees a light celestial softly shed.

Mary W. McVicar.

FROM MANY SOURCES.

Dr. Lucy C. Walte of Chicago, has lately been admitted to the University at Vienna on equal terms with the male students.

Miss Alice C. Nute, a well known stenographer in the courts of Chicago, Ill., has been admitted to practice as an attorney.

Miss Minnie Hauk is now spoken of in Germany as the "Imperial Chamber Singer"—an honorary title conferred upon her by the Emperor.

Queen Marguerita of Italy makes regular visits to the charitable asylums named in her honor.

Miss Charlotte McCarthy, daughter of Justice McCarthy, is a pronounced woman suffragist.

It has been decided in Ohio that the husband is the legal owner of his wife's clothes.

Miss Linda R. Richards, late superintendent of the training school for nurses of the Boston City Hospital, is going to Japan for five years to establish and conduct a similar institution in Tokio.

Miss Gunn of Sullivan, Ind., recently shipped three car loads of cattle to Kansas, superintending the transit in person. She rode on a shipper's pass and in a freight car.

Miss Elizabeth Strong of Connecticut, is winning reputation in her paintings of animals. She lives near Paris on a little farm that she owns and where she keeps her animals.

Mrs. Susan Waters of Bordentown, N. J., is an industrious and successful artist, especially in the landscape and cattle pictures. Her husband, a long-time invalid, is a contributor to the JOURNAL.

Mrs. May of Chicago, has been awarded a royalty on jail-locks by the court in Grand Rapids.

Jane Amy McKinney is the first woman to matriculate in the new department of pharmacy connected with the Iowa State University.

Mrs. Hendricks, widow of the late Vice President, has been chosen one of the directors of the Hecla Mining Company.

Signorina Maria Terne, the lady doctor of Rome, who was lately nominated physician to Queen Margaret, has just been appointed doctor to the female telegraphists employed by the State.

Jane M. Bancroft, dean of the woman's college at Evanston, Ill., will go from there in January to Bryn Mawr, the new college for women.

Miss Rena A. Michaels, who succeeds Miss Badcroft, comes from De Pauw University. She is a classical student, and an excellent linguist, versed in French, Italian and Spanish, and has by independent study obtained the degree of Doctor of Philosophy.

The late death of Julia E. Smith-Parker of Hartford, Conn., will recall the stout opposition of the two sisters to "taxation without representation." They were prosperous farmers, and paid larger taxes than any other inhabitants in Glastonbury, Conn. The tax-gatherers used to levy on their Jersey cows, and whatever else they most valued, but they refused to yield. The younger sister died some years ago, and then the elder married Mr. Parker, but still resisted taxation. She had always been a great student, and translated the whole of the Bible from its original Hebrew and Greek. The two published the translation, which is valued for its strict literalism.

Julia was once a teacher in Mrs. Willard's seminary at Troy, N. Y. She was also a practical housekeeper, carrying on their farm until the younger died. Mrs. Smith-Parker was ninety-four years of age at the time of her departure.

At the University dinner, which took place at Delmonico's in this city, sometime since, Miss Alice Freeman, President of Wellesley College, was one of the guests of honor. President Angell of Ann Arbor, Michigan, in his speech on the occasion, referred, in a very gratifying manner, to the effects of co-education, and instanced, among others, the six ladies present. Miss Freeman's response was able and eloquent; so was that of Prof. Lucy M. Hall. It is the first occasion at which women have been present.

A contemporary in this manner describes the wedding of a sensible couple. How many are brave enough to do likewise?

"The two young people are not at all rich. They are going to live in four rooms upstairs in a little suburban house. Neither one had a home, and when they made up their minds to be married, they began first of all to save from their earnings to furnish for themselves a corner which they could call home. Several weeks before their wedding they engaged their rooms and enjoyed furnishing them and visiting them together quite as much as if they were arranging a mansion to live in. They moved their trunks the morning of the wedding day, and in the evening they had a few friends come in to see them in their little new parlor, where the minister married them. The bride then served the guests to a supper she had prepared before putting on her white dress, and everybody was very happy and merry. It seemed almost as if they thought this way of doing was as pleasant and homelike and lovely as if they had rushed off to spend their savings on a wedding journey."

WOMAN'S MARKETABLE VALUE.

The following clippings from English newspapers show the status of the sex in the olden time:

Morning Herald, March 11, 1802.—On the 11th of last month a person sold, at the market cross in Chapel en Frith, a wife, a child, and as much furniture as would set up a beggar, for eleven shillings.

Morning Herald, April 16, 1802.—A butcher sold his wife by auction at the last market day at Hereford. The lot brought one pound four shillings and a bowl of punch.

Annual Register, Feb. 14, 1806.—A man named John Garsthorpe exposed his wife for sale in the market at Hull, about one o'clock, but owing to the crowd which such an extraordinary occurrence had brought together, he was obliged to defer the sale and take her away about four o'clock. However, he again brought her out and she was sold for twenty guineas, and delivered with a halter to a person named Houseman, who had lodged with them for four or five years.

Morning Post, Oct. 10, 1807.—One of those disgraceful scenes which have of late become too common, took place Friday se'night at Knaresborough. Owing to some jealousy or other family difference, a man brought his wife equipped in the usual style, and sold her at the market cross for six pence and a quid of tobacco.

## THE WIFE'S CLOTHING.

Hon. Wm. L. Bowditch of Boston, writes to Woman's Realm an article on the disabilities of women, of which the closing paragraphs refer to the ownership of the wife's clothing.

"A few years since a married woman in Massachusetts who earned wages agreed with her husband, who also earned wages, to form a common fund for the use of both, and the fund was accordingly so formed and placed in the husband's hands for safety and for mutual use. Afterwards, with the consent of the husband, she took part of the common fund to buy some clothing for herself, and our court, after solemn argument, decided that this clothing, which could only be used by a woman, belonging to a husband. (119 Mass., 296, 1876).

"If I had been this woman, I should have felt as if I really were a slave, even though on Massachusetts soil. This was the law in Massachusetts until down to 1879, and would have been the law down to-day had it not been for the persistent efforts of woman suffragists. It is still the law in Ohio (State vs. Clara Hepin), and no doubt in other States also."

## IN MEMORIAM.

The Widow of Wendell Phillips has at last rejoined her husband. She quietly passed away from the old home in Boston, and his remains were removed to be laid beside her own in Milton, N. Y. Ann Green Phillips was a hopeless invalid when their marriage took place. But he loved her truly and nobly, and during all his long life did not waver in loyalty and tenderness. He never boasted of their mutual regard, but went his manly way, shielding and guarding with infinite tenderness and devotion, the one sweet soul which he had selected out of all the world as his counterpart. When that occurred he was a splendid youth, crowned with genius, riches and honor. Yet he stooped to the side of the frail woman whom he loved for the royal qualities of her soul, and always treated her as his peer.

Mrs. Phillips was even more than that, she was his inspirer. She it was who filled him with righteous indignation against slavery and every form of oppression, who counseled and upheld him against popular conservatism during all those trying years of the last three decades. He sought her couch after every magnificent campaign against the powers of darkness in which he fought so brilliantly, and together they conferred upon questions of public weal and his own position towards them. Against the expectations of both, he preceded her into the world of spirits, but she followed him soon and gladly.

The world remembers him as a steadfast patriot, a hater of injustice, a friend of the proscribed and oppressed. But one woman brings to his pier a wreath of laurel wet with the tear of thankful admiration for his devotion to the one love of his youth, and she an invalid! Nobler of all the noble; kingliest of kings! His white soul and great heart triumphed over weakness and temptation. He remained steadfast and true to the highest, unto the end.

Magazines for May not Before Mentioned.

MIND IN NATURE. (Chicago.) The May issue of this excellent monthly has a second paper from Dr. Valin on Heredity of Memory. R. W. Shufeldt reviews Bishop Cox's contributions to first volume of Mind in Nature; I. Lancaster has more thoughts on The Doctrine of Evolution; and Sarah E. Titcomb replies to a review of her book, Mind Cure on a Material Basis. An important article is the report by Dr. A. M. Hutchinson on a Faith Cure, which came under his own observation. There is also a paper on Occultism in Chicago, a short article on Personal Purity Among Men, which with other papers on kindred topics, make up a very valuable number.

THE ENGLISH ILLUSTRATED MAGAZINE. (Macmillan & Co., New York.) For the frontispiece of this month's issue we find an engraving from the picture by J. MacWhirter, an unusually readable contents: My Friend Jim; In Umbria; Neil Gwynn; Days with Sir Roger De Coverly; Sketches of Bird-life in South Sweden; and The Unequal Yoke.

THE HOMILETIC REVIEW. (Funk & Wagnalls, New York.) All the departments, as usual, are full of varied thoughts, discussions, facts, statistics, suggestions, adapted to the many needs and conditions of the study; the pulpit and pastoral work, making a clergyman's Review that compares well with others of its class.

THE JOURNAL OF SPECULATIVE PHILOSOPHY. (New York.) Contents for October: Is Pantheism the legitimate Outcome of Modern Science? Is Modern Science Pantheistic? The Facts about External Perception; Notes and Discussions; Book Notices, Etc.

THE HERALD OF HEALTH. (M. L. Holbrook, M. D., New York.) Contents: How to Strengthen the Memory—An Argument against Corsets; The Sun-Healing Movement; Answers to Questions; Topics of the Month; Studies in Hygiene for Women.

THE PERENEOLOGICAL MAGAZINE. (L. N. Fowler, London, Eng.) Contents: Charles Stewart Parnell; Phenology for the Forum; Laws of Inheritance; Phenology for Children; What Constitutes the Will? Health Hints; Correspondence, Etc.

THE UNITARIAN REVIEW. (Boston.) Contents: Carlyle on Happiness; Free Thought; The Calamities of Men and the Providence of God; The Word of God is Not Bound; "Progressive Orthodoxy"; Editor's Note Book; Reviews.

THE PATH. (Wm. Q. Judge, New York.) The articles in this number treat upon the Brotherhood of humanity, Theosophy in America and the Study of Occult Science, Philosophy and Aryan Literature.

BARBHOOD. (New York.) The contents of this magazine is especially interesting to mothers in the care of infants and young children.

ST. LOUIS ILLUSTRATED MAGAZINE. (St. Louis, Mo.) The usual amount of reading matter and illustrations will be found in this issue.

THE CENTURY MAGAZINE. (New York City.) Hawthorne's Philosophy is the article which will first catch the attention of many readers of the May Century. In the frontispiece portrait we have the novelist as he appeared in 1848. Of peculiar literary interest besides are Clarence King's vivacious account of a hunt in Spain for an old barber's basin, and the third chapter of Zweiback's Notes of a Professional Exile. The Rev. T. T. Munger writes of Evolution and the Faith. Special stress is placed on the profusely illustrated articles, American Country Dwellings, The Flour-Mills of Minneapolis, A Californian's Gift to Science, and The Breeding of Fancy Pigeons. With the illustrated papers should also be mentioned the chapters on the war. There is a curious story, called Perturbed Spirits, and in Indiana is portrayed a beautiful heroine, from whom had been kept all knowledge of death. In Topics of the Time, and Open Letters there is much to interest the reader. There is an article on the Kensington School for Cookery besides Poems and Brie-a-Brac.

THE PHRENOLOGICAL JOURNAL. (Fowler & Wells Co., New York.) The Phrenological Journal for May will prove interesting to that large denomination, "The disciples of Christ," as it presents an excellent portrait of the Rev. Robert Graham, with a sketch of his life and work. Familiar talks with our Young Readers is an instalment of a series which grows in interest. The Constitutional Basis of Character, Backs and Characters, The New Cardinal, Faith and Science, Shame, Notes from a Teacher's Diary and A Plea for Women, are all interesting.

THE SIBERIAN MESSENGER. (Northfield, Minn.) The articles are timely this month.

THE SHORTHAND WRITER. (83 Madison St., Chicago.) A monthly devoted to the interests of Takigraphy and its writers.

## New Books Received.

THE NEW CHURCH: Its Ministry, Laity and Ordinances. With an Appendix on Intoxicants and our New Church Periodicals. By John Ellis, M. D. New York: Published by the Author.

NOTES ON INDUSTRIAL CONDITIONS. By J. B. Harrison. Franklin Falls, N. H.: J. B. Harrison & Sons. Price, 10 cents.

AN EPISTLE OF THE FIRST PRESIDENCY, to the Church of Jesus Christ of Latter-day Saints in General Conference Assembled. Read at the 56th General Annual Conference, held at Provo, Utah, Salt Lake City, Utah: The Deseret News Co.

"I have no appetite," complains many a sufferer. Hood's Sarsaparilla gives an appetite, and enables the stomach to perform its duty.

Life, Health, Elegance, Durability.

This is the motto of Dr. Scott's Electric Corsets. These admirable corsets should be examined by every lady in the land. There is a great demand for them by all who have ever used them. In wearing these corsets it is claimed that all drugs or medicines of any kind can be entirely done away with, while they are elegant in shape, and fit to the figure beautifully, and are every way comfortable. Over three thousand families in the city of New York alone are now wearing them. They are double-stitched and never are known to rip. They are made of English satens, in white and dove color; sizes, 18 to 20 inches; abdominal up to 25 inches; all fine goods and exceeding durable. The result is noticed very quickly after beginning to wear them, as the electro-magnetic action quickly, generally after the first week, but more frequently the first day, and often during the first hour they are put on. They will remove any ache, pain or other disagreeable feeling from which one may suffer. They cause the mind to become active, tone up the nerves, and bring about a proper circulation. All this may seem strange to the unbeliever—as there are many such in it—until and yet when one stops to think how universal electric treatment has become, it does not seem so wonderful, after all. These electro-magnetic corsets are constructed on scientific principles and therefore cannot fail to impart an exhilarating, health-giving current to the whole system. These corsets do not differ in appearance from all other corsets. The magnetism is conducted through the flat steel, in place of the ordinary corset steel. The corsets are all equally charged, differing only in quality and design. Neither are they expensive. In fact they are remarkably cheap, considering their quality, shape and efficacy. They prevent as well as cure sickness. We are assured that Dr. Scott and his goods are reliable, and you run no risk in dealing with him. See large advertisement in this issue. His head office is at 512 Broadway, New York.

Faith healing and kindred phenomena having been the subject of study and experiment by the Rev. J. M. Buckley, D. D., (editor of The Christian Advocate and Journal), during the past thirty years, he was recently invited by the editor of The Century to give the result of his studies to the readers of that magazine. Dr. Buckley's article will appear in the June Century, and is likely attract unusual attention. He first tells how he came to take up the subject; he afterward discusses the facts and rehearses "testimony to particulars." He then explains the facts, gives his "inductions," discusses the miracles of Christ and of the apostles, examines the claims of the Christian Faith-Healers, technically so called, and in conclusion presents what he believes to be "the Christian doctrine of answer to prayer."

Piso's Cure for Consumption is the best Cough medicine. 25 cts. per bottle.

20 CTS.—will buy ANNE'S MARTIN OF THE GARDEN—a guide to self-instruction. Address: Gaskell—former price 50 cts. Sample taken. Address: P. O. Box 100, New York, N. Y.

T. J. Dodge, Magnetic Healer. 5000 treated at his office.

RIVERSIDE

Mineral Springs, Hamilton Ill. Fall- and Hot-water Cures. Able electrician. Magnetic paper etc. worth \$1. Movement Cure. Hot Water Cure. Health Teacher free.

JUST PUBLISHED  
12 Articles on  
PRACTICAL  
Poultry Raising:  
By FANNY FIELD.

The greatest of all American writers on Poultry for Market and Profit. "Christian Faith-Healers," technically so called, who clear \$200 annually on a village lot, refers to our 80 acre poultry farm on which she clears \$1,500 annually. How to put up broilers, raise good food, feed about 100,000 broilers, brooders, spring chickens, capons, and how to feed to get the most eggs. Price 50 cts. Stamps taken.

DANIEL AMBROSE, Publisher.  
45 Randolph Street, Chicago, Ill.

WM. T. STEAD,  
A LIFE FOR THE PEOPLE.

Reprinted from the London edition, with an introduction by MISS FRANCES E. WILLARD.

Everybody should have this book, and get the truth of the matter. Sent post-paid on receipt of 10c.

DANIEL AMBROSE, Publisher.  
69 Dearborn St. Chicago, Ill.

## Beware of Scrofula

Scrofula is probably more general than any other disease. It is insidious in character, and manifests itself in running sores, pustular eruptions, boils, swellings, enlarged joints, abscesses, sore eyes, etc. Hood's Sarsaparilla expels all trace of scrofula from the blood, leaving it pure, enriched, and healthy.

"I was severely afflicted with scrofula, and over a year had two running sores on my neck. Took five bottles Hood's Sarsaparilla, and am cured." C. E. LOVEJOY, Lowell, Mass.

C. A. Arnold, Arnold, Me., had scrofulous sores for seven years, spring and fall. Hood's Sarsaparilla cured him.

## Salt Rheum

Is one of the most disagreeable diseases caused by impure blood. It is readily cured by Hood's Sarsaparilla, the great blood purifier.

William Spies, Elyria, O., suffered greatly from erysipelas and salt rheum, caused by handling tobacco. At times his hands would crack open and bleed. He tried various preparations without aid; finally took Hood's Sarsaparilla, and now says: "I am entirely well."

"My son had salt rheum on his hands and on the calves of his legs. He took Hood's Sarsaparilla and is entirely cured." J. B. Stanton, Mt. Vernon, Ohio.

Hood's Sarsaparilla  
Sold by all druggists. \$1; six for \$5. Made only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.  
100 Doses One Dollar

## I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure, if I have made the disease of FITS, EPILEPSY, or FALLING SICKNESS, leaving nothing. I warrant my remedy to cure the worst case. If you have been failed in your search for a cure, send me your name for a trial and a Free Bottle of my infallible remedy. Give Name and Post Office. It costs you nothing to try me, and I will send it.

Address, DR. H. G. ROOT, 163 Pearl St., New York.

SEWING MACHINES  
100,000  
Newest and Best

Black Walnut Drop Leaf Table, Cherry, Walnut, and Full Set of 41. CHICAGO, Ill. For Sample copy of 20 Subscribers to THE WESTERN WORLD.

## GOT CORNS?

LIEBIG'S CORN CURE WILL CURE  
All kinds of hard or soft corns, callouses and bunions, causing pain or soreness, dries them up, will not add anything and never fails to effect a cure. Price 25c. Liebig's Corn Salve sent by mail prepaid on receipt of 50c. The genuine put up in yellow wrappers, and manufactured only by JON. R. HOFFMAN, Druggist, Minneapolis, Minn.

COMFORT, FREEDOM, HEALTH, BEAUTY.  
A complete substitute for corsets, chemises and corset-ecers.

Worn and recommended by J. W. Howe, E. B. Harbert, E. W. Ward, L. M. Abbott, E. S. Feltner, Mary A. West and many others.

It supports the system, offers no restriction to circulation, and stays the form better than any corset.

A woman desiring health for herself and offspring should have a Bates Waist. Send name and full measure. Plain, \$1.75; Trimmed, \$2.50. Circulars and list of Health Baskets Free.

MISS LEE, 715-717 State St., Chicago.

## THE UNION FOLDING BED

Gives a Woven Wire Mattress Bed and PERFECT VENTILATION. In on casters, both when open and closed.

EASY TO HANDLE.  
Send for Illustrated Catalogue and Prices.  
\$20.00 Up.

UNION WIRE MATTRESS CO.  
Salesroom 229 State Street, Chicago.

## NEW BOOKS.

Suggestive Outline Bible Studies and Bible Readings.

By JOHN B. KILPATRICK.  
Topics in this book in relation to Bible Readings are discussed by such men as George F. Fennecott, Horatio Bonar, Henry Morehouse, George C. Needham, D. L. Moody, D. W. Whittle, J. H. Brookes, A. J. Gordon, William Lincoln, J. H. Vincent, Charles M. Whittier, K. C. Morse, L. W. Munhall, Jr., &c.

380 pages, with full Index of Titles and Index of Subjects. Price, by mail postpaid, \$1.00; 50 Bibles, markers free with each copy.

The Western World Guide and Hand-Book

Of Useful Information. Contains Colored Maps of all the States and Territories, History of each State from Earliest Times; Government Land Laws; How to Acquire Lands; Postal Patent and Pension Laws; Costs of Arms of all the States; Rules and Tables of Measurements; System of Land Measure—in all parts of the United States, and 1,000,000 other facts. Cloth bound, 4 by 7 inches, nearly 900 pages, price, postpaid, 50 cents.

Mental Gymnastics;  
or, Memory Culture. By ADAM MILLER, M. D.

A practical and easy system by which any person, old or young, can train themselves to memorize anything they choose. The Clergy, their sermons; the Student, his lessons; the Business Man, items of business.

The author of this work was put in the severest public test, a few days ago, by reporters of all the leading Chicago daily papers. The extraordinary feat which appeared the following day showed how well he stood the test.

Most ingenious; enables any one, who familiarizes himself with the system, to carry an immense mass of digested information, ready for production on demand. By experiment we have tested the author's mnemonic responses, and been moved by them to wonder.—Ad. com.

Free, cloth bound, with written instructions by the author, postpaid, \$1.00.

Halsey's Homeopathic Guide

For Family Travelers, Pioneer Missionaries, Farmers, Miners, Forestry Keepers, Cattlemen, Horse Owners and Dog Owners.

Intelligent, educated, liberal minded, homeopathic physicians will quickly realize, after an examination of the book, that the more correct it is, the more it is a community, the better for the people, for the physician, and for homeopathy.

250 pages, large type, fine paper, handsome cloth binding, sent post-paid, on receipt of \$1.50. Cheap Edition without the Veterinary and Poultry Manual, 255 pages, post-paid, for 50 cts.

The Homeopathic Veterinary and Poultry Manual, 85 pages, post-paid, 50 cents.

The above, or any other books published will be sent on receipt of price.

DANIEL AMBROSE, Publisher,  
45 Randolph St. Chicago, Ill.

## THE RISING SUN STOVE POLISH

For Beauty of Polish, Saving Labor, Cleanliness, Durability and Cheapness, Unsurpassed.

MORSE BROS., Proprietors, Canton, Mass.

OPIUM  
Morphine Habit Cured in 10 to 30 days. New way still improved. DR. J. STEPHENS, Lebanon, Ohio.

PILES  
Instant relief. Final cure in 10 days, and never returns. No surgery, no salve to support it. Sufferers will find a complete remedy Free, by addressing C. J. MASON, 23 Nassau St., N. Y.

A PRIZE.  
Send six cents for postage, and receive free, a costly box of goods well known to all. To move money right away in any business in this world. Fortunes await the workers who win it. Terms mailed free.

THUR & CO., Augusta, Me.

## COMPOUND OXYGEN

Cures Lung, Nervous and Chronic Diseases. Office and Home Treatment by A. H. HAY, M. D., Central Music Hall, Chicago.

PRICES REDUCED.  
Pamphlet, Testimonials, &c., mailed free.

ON 30 DAYS' TRIAL.  
THIS NEW ELASTIC TRUSS

Has a different principle from all others, is cup shape, with self-adjusting ball in center, adapts itself to all positions of the body while the ball in the cup presses the truss to the body, and keeps it just as a person does with the finger. With light pressure the ball is held securely day and night, and a radical cure is effected. It is easy, durable and cheap. Sent by mail, City, 50 cents. Free. EGGLESTON TRUSS CO., Chicago, Ill.

PARKER'S HAIR BALM  
The popular favorite for dressing the hair, restoring color when gray, and preventing dandruff. It conditions the hair, keeps it from falling out, and is sure to please. 50c. and \$1.00 at Druggists.

NERVOUS DEBILITATED MEN.  
You are allowed a free trial of thirty days of the use of Dr. Dyer's Celebrated Voltaic Belt with Electro-Bio-Battery Appliances, for the speedy relief and permanent cure of Nervous Debility, loss of Vitality and Manhood, and all kindred troubles. Also for many other diseases. Complete satisfaction guaranteed. No risk is incurred. Illustrated pamphlet in sealed envelope mailed free, by ad. enclosing POSTAGE 10c. to Marshall, Mich.

GOOD NEWS TO LADIES.  
Greatest Inducement ever offered. Now's your time to get up orders for our celebrated Tea and Coffee. We have a beautiful Gold Band or Man Rose China Tea Set, or Handmade Decorated Gold Band or Man Rose China Tea Set, or Handmade Decorated Gold Band or Man Rose China Tea Set. For full particulars address THE GREAT AMERICAN TEA CO., 212 N. Dearborn St., Chicago, Ill.

AGENTS WANTED IN EVERY CITY.  
We have a large stock of silver (15 articles) silver plated knives, forks, spoons, &c. Illustrated circular samples Free. NOVELTY SILVER PLATE CO., Wallingford, Conn.

AMERICAN CYCLES  
ALL SIZES & PRICES  
SEND STAMP FOR 48 PAGE CATALOGUE  
The largest manufacturers in the United States  
GORMULLY & JEFFERY,  
CHICAGO, ILLS.

A SUPERB OFFER.  
A First-Class Sewing-Machine,  
In connection with  
A First-Class Weekly Paper.

A Singer Pattern Machine, perfect in all its parts, iron frame, cover, two drawers and drop leaf of black walnut, and the CHICAGO WEEKLY JOURNAL one year for \$14.00.

The same Machine, but with half cabinet case of black walnut, eight drawers and drop leaf, and the CHICAGO WEEKLY JOURNAL one year for \$24.00.

EVERY MACHINE WARRANTED FOR 5 YEARS  
Full particulars given to the

Chicago Weekly Journal

Send postal card for  
SAMPLE COPY  
which will cost you nothing.

Address  
JOHN R. WILSON,  
PUBLISHER,  
Chicago Evening Journal,  
159 & 161 Dearborn St.,  
Chicago, Ill.

MICHIGAN CENTRAL

"THE NIAGARA FALLS ROUTE."

There is but one Niagara Falls on earth, and but one great railway to it.

True story at Fall View, near the bridge of the Horseshoe Falls, where the finest view is obtainable without leaving the cars, cross the gorge of Niagara river on the great steel, double-track Canadian Bridge, the greatest triumph of modern engineering, and continue in Eden Depot, at Niagara Falls and Buffalo with the New York Central and Hudson River, the only four-track railroad in the world.

Palace Cars through without change from Chicago, Toledo and Detroit to Grand Rapids, Saginaw



## Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO.

By JOHN C. BUNDY.

## TERMS OF SUBSCRIPTION IN ADVANCE.

One Copy, 1 year, \$2.50.  
6 months, \$1.25.  
SINGLE COPIES, 5 CENTS. SPECIES NOT TAKEN.

REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Draft on either New York or Chicago.

DO NOT IN ANY CASE SEND CHECKS ON LOCAL BANKS.

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Aline line.

Reading Notice, 40 cents per line.

Lord & Thoman, Advertising Agents, 45 Randolph Street, Chicago. All communications relative to advertising should be addressed to them.

Entered at the postoffice in Chicago, Ill., as second-class matter.

## SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, May 22, 1886.

## Unitarian Statements—A Singular Omission.

We take from *Unity* three statements made by three Unitarian Societies, all noteworthy for their comprehensive excellence, and noteworthy also for a singular omission of one vital and important matter. First is a word from the dedication discourse of the Unity Church in Hartford, Ct., by its pastor:

This church is dedicated especially to human brotherhood, and to the building up of the kingdom of God here on earth. "It is called Unity," to quote the words of the pastor's dedication service, "because it stands, not only for the unity of God, but for the unity of man—all parts of his nature, all classes of society, and all the interests of human life. It is to be used, not for worship only, but for everything which can uplift, refine and bless the community, counting nothing secular that saves, and nothing unholily that helps. It welcomes within its hospitality all reforms, all pleadings for the common interests of humanity, all the helplessness of science, letter and art, welcome especially the advocacy of temperance, education, civil equality, political morality, and the right of labor and of sex."

Second is a part of the "spiritual basis" of the Spring Garden Society of Philadelphia (of which Rev. Charles G. Ames is the minister, a man of generous and large views and of earnest spirit), as explained in the year-book of that society, for 1886, recently published.

"Our covenant is as follows: "In the Freedom of Truth, and in the spirit of Jesus Christ, we unite for the worship of God and the service of man."

This covenant is not a creed; it is simply a sign that we unite in the religious spirit and for religious purposes, regardless of differences in opinion. It offers no definition of doctrine and requires no profession or pledge. It is a definite, definite, most human thing, and never more so than when they affect infidelity. Any other words which might win the assent of honest and earnest men and women, and express their loyalty to humanity and to the Best, would serve us just as well. The real society is not the written Covenant and the names appended; it is the people themselves. They are not held together by the document, but by their living interest in a living cause, of which the Covenant is only an inadequate exponent.

By adopting this instrument of union, we simply lift up as a standard the most significant symbols of spirituality; and these we leave to be construed by every one according to his own light and "in the freedom of truth." Is there not need of churches in which liberty, reason and reverence may, all dwell together in harmony?

Instead of claiming any ecclesiastical authority over its members, this society seeks rather to exalt the authority which makes for righteousness in the individual soul; and to illuminate and enlarge that authority by cultivating free communion with the wisdom and good of all ages, and openness of mind to all influences of life. Light and Love. Our only bond is the unity of the spirit. Five years of happy experience have proved that such a bond is by no means a rope of sand.

Third is the just published "Third Annual" of All Souls Church, Chicago, Rev. J. L. Jones, editor of *Unity*, pastor:

We have no creed, that is, no Articles of Belief which fix the conditions of our fellowship. Above all doctrines we emphasize.

## FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

"These principles are to us our all-sufficient test of fellowship. Loyalty adhered to and faithfully lived out, they teach us to believe in the nobility of human nature, to revere Jesus and all holy souls, to honor the Bible and all inspiring scripture, old or new, and to trust the universe as beautiful, beneficent and unchanging order. To know this order is truth, to obey it is right and liberty and fuller life."

These principles lead us to worship the One in All—that life whence sun and stars derive their orbits and the goal of man its capacities for thought and love and duty—the eternal God, our Universal Father.

These principles inspire in us the faith that no good thing ends in failure and no evil thing in success, and the conviction that we ought to join hands in working to make the world better, desiring nothing for ourselves that is not good for all. This self-forgetting life gives us the consciousness of things eternal, the sense of deathlessness, the earnest of life to come.

Therefore we trust free thought. We trust it everywhere. We only fear thought bound. All names that divide religion are to us of little consequence compared with religion itself.

A wide and refreshing contrast, an unlikeness in spirit and letter, is felt and seen between these statements and the narrow and binding creeds of old theology. Yet there is in them all a singular and noteworthy omission of any deep and clear faith in immortality. To affirm "hospitality to all reforms" is well; but why no affirmation which directly recognizes the immortal life?

To cultivate "free communion with the

wise and pure of all ages" is good; but why omit any word to tell of communion with such in the great beyond, or even of any influence that may reach our souls from theirs? Spiritual-minded persons, not technically Spiritualists, have recognized such influences for ages.

The All Souls Church statement makes what might be called a favorable allusion to the probability of our "sense of deathlessness." It affirms "the eternal God;" it fails to affirm the eternal life of man! It will not answer to say that such affirmation would be making an iron creed, for if that be so the affirmation of Deity and Jesus are iron links in that creedal chain. Unitarianism will never have vital warmth enough to stir the world so long as it fails to emphasize this great truth of the soul, ignores the facts which verify that voice within.

In connection with these statements we give the Declaration of Principles of the American Spiritualist Association adopted at Sturgis, Michigan, three years ago. The reader will bear in mind that this declaration defines more than that of older societies need to do, because it was necessary to make its views known to an inquiring people; yet it does not demand full assent, seeks to enlarge and not to limit, and holds amendment a "right and duty."

If it be said that we emphasize the immortal life overmuch, that we exhibit too much heat, it may be said in reply: "We are melting away the icebergs." But we do not plead guilty to the charge; for a clear and natural idea, a deep and abiding belief, a faith with knowledge added to it, of the immortal life here and hereafter, is the world's need today—to make its psychology, its philosophy, its science, its religion, its daily life, richer and nobler. But we close with the

## American Spiritualist Association.

## OBJECTS AND AIMS.

The objects and aims of this Association are to study Spiritualism in its scientific, philosophical and religious aspects and to teach its truths as we learn them; to maintain high and pure principles on all vital questions of practical life and duty; to seek for the best spiritual culture and the most harmonious character.

## DECLARATION OF PRINCIPLES.

While no assent to a fixed creed or confession of faith is required, the following statements may be held as embracing leading ideas accepted and sacredly cherished by most of our members:

## IMMORTALITY.

Man is an indestructible, conscious entity. The change called death is but the separation of the spirit from the earthly body and its passage into a higher life, retaining an indestructible body of spiritual substance.

## SPIRIT INTERCOURSE.

It is a demonstrated fact that arisen spirits, under favorable circumstances, can and do communicate with man, to aid him, and give him consolation, heal his maladies, correct his errors, and lead him to higher truth and happiness, manifesting their presence in various ways. All are susceptible to the influence of spirits, some in a much greater degree than others. This, like other faculties, can be cultivated and when well developed, some persons can be controlled by a spirit to speak and act for that spirit, more or less perfectly; in ancient times such persons were called seers or prophets, and are now usually called mediums. Seers, prophets, mediums and spirits cannot be infallible and infallible; therefore, all revelations thus given should be judged as they merit.

## LAW.

Everything in the mundane and spiritual world is governed by immutable law.

## DEITY.

A Supreme Intelligence, a central and all-pervading soul, rules all by universal law.

## RIGHTEOUSNESS THE SAVIOR.

Happiness is the result of the harmonious exercise of wisdom, righteousness, love and purity. Right belief is consequently an inspiring and uplifting conduct, yet character is the supreme consideration.

## PROGRESS.

The condition of eternal progress is normal to the human spirit—the union of mind and soul, as well as of rock and plant, to finer uses and larger powers.

## AMENDMENTS.

As man is progressive, we hold to the right and duty of amending these statements.

## Theosophy—An Inquirer.

An inquirer amongst subscribers sends an extract from a letter in the *Chicago Times* on Theosophy, and asks if such a phenomenon is possible as is here given:

As for phenomena, they hold it entirely incidental to the possession of these occult powers, and not to be sought as an end in order to daze the curiosity of the uninitiated. Yes, all the phenomena which Spiritualism claims to come from disembodied spirits the adept occultist produces by the exercise of his own will-power. The following incident—the truth of which is well vouched for, illustrates this point: Several years ago a prominent Theosophist here visited a famous Chicago slate-writer (not now residing in the city) to test the powers of a friend and correspondent then living in northern Cashmere, who had previously written him that he would on a certain date send a message through an "independent slate-writer." The fac-simile of the message to be given by the slate-writer. It read as follows: "Aham eam param Bruma," (translated, "I am myself a god"), and signed "R. L." The test was made in accordance with the direction of the Cashmere correspondent, and when the locked slates were opened there was the peculiar message, written out fully, and precisely as it had been in the letter.

The theory of some Theosophists that "all phenomena which Spiritualism claims to come from disembodied spirits the adept produces by his own will-power," is the shallow conclusion of imperfect investigation. There are no "disembodied" spirits—in this, or in any realm of the eternal life. Such an absurdity as a disembodied spirit has no place in the universe. The spirit has its earthly body here, and its celestial or spiritual body within that earthly body. When death comes the celestial body is released and embodies the spirit—is its servant in the life beyond. Our will-power, all our wide and wondrous mastery over nature, goes with us and is greater in the higher heavenly conditions than is possible on earth.

Theosophy, if we understand the teachings of some of its exponents, offers a theory inadequate to meet the facts of spirit-presence. With all due respect for these exponents, we can wait patiently until they are obliged to come to their inevitable end—if they grow—and be rational Spiritualists, or go back to the sawdust no-philosophy of materialistic science. As to the incident with the Chicago medium our subscriber must judge. Possibly the visitor's strong wish for the Indian mes-

sage in his pocket was reflected in the plastic mind of the medium, and so reproduced. Even if the far-off Hindoo adept produced it again, this is no proof that Theosophy is all and Spiritualism nothing. No names or dates are given. We want them and all details.

Too many apocryphal stories of wonders are extant among Spiritualists, with no more proof of the verity of the alleged facts than appears in the foregoing Theosophical tale. The JOURNAL will pay \$500 to have its editor witness a phenomenon identical in its nature with the above slate-writing feat and produced by the Theosophical method. This proposal is neither bluff nor buncombe but is made in all sincerity.

We don't permit unsupported assertions to be used to brace up Spiritualism, and certainly shall not show Theosophy greater consideration. When Theosophists will demonstrate their assertions as is daily done by Spiritualists, the JOURNAL will be glad to chronicle the demonstration. No amount of cunningly devised newspaper stuff can ever pad a movement with lasting vitality; whether that movement be in science, philosophy, theosophy, or even Bell telephone stock. The truth is bound to get on top in the long run.

## Ghosts, Unitarian and Other.

The Boston Unitarian clergy have a Monday Club. We must not conclude that these gentlemen meet to guzzle wine and brandy after the old club fashion among the unregenerate, but one thing we may be sure of, that they have a good and cheery social time, with song and story spicing graver questions.

Rev. S. J. Burrows, editor of the *Christian Register*, whose wit brightens his wisdom, was asked lately to attend and speak, but could not, and sent a letter, a part of which is as follows:

"We have heard often enough that Unitarianism is dead and buried. I do not think this is exactly true; but if the body were buried, the ghost seems supernaturally alive, and to have the power of going through walls of Calvinism three centuries thick, and getting into the very centre of the evangelical fortress. The Unitarian ghost is speaking so freely from Baptist, Methodist, Presbyterian and Episcopal pulpits, and has got so thoroughly into the pews that the most skillful undertaker cannot catch and bury it. I trust that you may have delightful chance this afternoon with the spirit of Unitarianism."

This ghost, haunting pulpits and controlling orthodox preachers to make heretical utterances, is a hindrance to the spread of the Unitarian denomination. People say: "Our preacher is just as liberal as that Unitarian across the road, and we will stay here with our old friends."

There is another ghost controlling preachers to speak words of new life and light, penetrating thickest walls, reaching into the church pews in the same mystic way, and it will down at no man's bidding, but if told to go is sure to stay. It is the ghost of Spiritualism. It reaches the liberal churches most, perhaps, their walls being thinner; but it goes everywhere in ways we know not of. Some ministers are so sorely afraid of it that they dare not affirm immortality as a great truth of the soul, but discourse feebly about the hope, expectation, reasonableness and probability of the life beyond, or are well nigh silent. Others welcome the ghost and find it no perturbed spirit but a strong angel mighty for uplifting power, radiant with celestial light. The Unitarian ghost is rather cool and shy of this co-worker. Would it not be well if they were better acquainted?

## Eye Openers.

Under the head of "Eye Openers" the *Echo* gives some interesting facts, the main points of which we give. The writer sets forth that if the Bible is God's word, it will agree with the sciences of geology, astronomy, geography, meteorology, and all others based on immutable law. In the first chapter of Genesis, the writer represents God as being employed for five days in making this little globe, and yet forming the countless millions of celestial orbs in one day. Five days spent by Omnipotence in framing and adorning this tiny atom; and the universe, with its millions of mighty suns, formed at a breath, and carelessly dismissed with the five little words, "He made the stars also!" The same writer informs us that there were three evenings and mornings upon the earth before the sun was made, though one reason given for its creation is "to divide the day from the night." It would be just as reasonable to represent apples growing before trees had an existence, or trees before the earth, or children before their fathers, as this. There is the best reason for believing that the earth is the child of the sun, and that our great luminous centre existed for ages before the earth came into being.

The Bible writers speak of the stars falling from heaven and falling to the earth (Matt. xxiv. 29; Rev. vi. 13; Isa. xxxv. 4), when it is certain, if one fell, there would be no room for another; and since most of the stars are larger than the earth, if there was any falling, by the law of gravitation, the earth would fall to the stars. The Bible teaches that there is a firmament, which God called heaven, dividing the waters that are on the earth from the waters that are above the earth, consequently the firmament is below the clouds; and that in this firmament are set the sun and moon; there are windows in it, which are opened to allow the rain to fall through, and shut again, that the earth may be blest with fair weather. The sun and moon are therefore below the clouds, and on a fine day cannot be more than four or five miles high! See Gen. i. 6, 14-18, vii. 11, viii. 2. The *Echo* concludes its argument as follows:

The geography of the Bible is quite as incorrect as its astronomy. The "firmament of the earth" in Jer. x. 13, "and in more than twenty other places; of the foundations of the earth" in Isa. li. 13, and in a

doren other places; the "pillars of the earth" in Sam. ii. 8, and two other places; and David assures us in the Ninety-third Psalm: "that the world is established, that it cannot be moved." These are some of the Bible writers supposed there was a large collection of water, inhabited by various animals (Ex. xx. 4), and that on this subterranean ocean, God had founded the world (Gen. i. 9). The man who wrote the account of the deluge saw no difficulty in the way of drowning the world when the "fountains" of this "great deep were broken up."

These "Eye Openers" of the *Echo* are just what are needed in order to induce confirmed orthodox Christians to make investigations in the domain of free thought, and thereby be brought in contact with the grand truths of Spiritualism, which will ultimately result in their conversion.

## Sunday Sermons by Prominent Preachers.

Last Sunday Rev. T. De Witt Talmage, D. D., began a series of Sabbath-morning discourses in the Brooklyn tabernacle on the all-absorbing labor question. He discusses the following subjects in the series: "The Battle for Bread," "The Rights of Capital and Labor," "The Hardships of the Working Classes," "How Employers and Employees Ought to Treat Each Other," and "The Greatest Foe of Labor"—five in all. During his discourse he said "that the distance between capital and labor is not a great gulf over which is swung a Niagara suspension bridge. It is only a step, and the laborers here will cross over and become capitalists and the capitalists will cross over and become laborers. Would to God they would shake hands while they are crossing, these from one side and those from the other side."

The Rev. T. E. Green, of this city, in his Sunday sermon presented some excellent remarks. He said: "We spend our time reaching the rich people in order to get their money to help support the Church. We forget all about the weak brethren, for whom Christ died. We sit in our aristocratic pride and twist our thumbs and wonder why these people would not receive our gospel. There is something wrong." He wanted to see the salvation of the masses. They needed it. Once in a while some of them would get into a pew and would hear the choir sing that salvation was free. There were plenty of people, he claimed, who wanted to go to church, but who stayed away because they could not pay the pew rent.

The Rev. Wm. Fawcett, of the Park Avenue Church, regaled his congregation with a very orthodox sermon. He claimed that "if God chose to conceal things from our comprehension it was simply that we might trust him more. The final lesson summed up in one great fact, that God's ways and thoughts were above ours. We might learn that the things which seemed so large to us might soon be brushed away by him. If omnipotence became our strength how strong we would be."

The Rev. John Williamson of the Michigan Avenue Methodist Church, came to the "sage" conclusion that all the Christian denominations except the Catholic, the Unitarian, and Universalist, and the German Lutheran—that is the Episcopal, the Baptist, the Presbyterian and the Methodist—were denominations to which persons could ally themselves without danger if they were so disposed. The German Lutheran, the Unitarian, and the Universalist denominations he declined to discuss, because the first was Presbyterianism with a German accent, and the two latter were unworthy of consideration on account of the minuteness of their adherents, and he hadn't time to descant on trifles.

The notorious Rev. Joseph Cook, of Boston, preached at the First Congregational Church, and gave his views on the labor agitation. He claimed that the day would soon come when the sensible millions in America would quit fooling with fools, whether they are socialists on the one hand or extortionate capitalists upon the other, and when that day did come America would be found with no hereditary classes either of the rich or of the indigent. The speaker thought that the republic was in greater danger from the socialists of Europe than from the almond-eyed Celestials.

At the Immanuel Baptist Church Rev. H. W. Thomas preached. His statement that this country had no place for such men as Parsons, Spies, and Fielden, except Joliet, was greeted by applause. "Social evils," he said, "belong to the individual, such as drunkenness and ignorance, but both of them affect society, and with reference to the latter particularly every effort should be made to wipe it out and lift up the individual, although it is a personal question for each one of us and we must either be elevated by intelligence or cast down and overcome by ignorance."

The Rev. Dr. J. H. Worcester of the Sixth Presbyterian Church brought his mind to bear on the all-absorbing question of capital and labor. He asserted that the struggle between capital and labor was the struggle between a rich and powerful selfishness and a selfishness that was blind, squalid, discouraged, and crippled. He did not wish to make unfair charges against capital, for the power of competition was just as relentless towards the employer as the employed. God never meant society to rest on the foundation of universal selfishness, but upon the principle of universal love.

The widow of Louis Riel, the leader of the Northwest Territory rebellion, is dead.

## Practical Righteousness.

It is a good sign of the times that a zeal for practical righteousness, and a desire for spiritual growth and the freedom which must come with it, are reaching our churches. We all breathe a new and quickening atmosphere, and its life penetrates even sectarian walls. The *Methodist Times* says:

The immediate question for Methodism, is its attitude with respect to national religion and social reform. "Shall we stand in our historic ways, restrict ourselves to the forms which in our fledgling days served best to awaken the dull eighteenth century to a sense of spiritual religion, beat our breasts over their diminishing results, and say the former times were better than these? Or shall we stand rather in the liberty wherewith Christ has made us free; take in our hands the simple but full gospel, and breast the nineteenth and face the twentieth century with faith, alert and eager, trying every new method, rushing into every new opening, ready to throw away blunted tools, remodel old-fashioned plant, try doubtful experiments, put our talents not into the bank for mere interest, but into trade for a cent, per cent, profit, dare all, so that by any and by all means we may hold the faith delivered to the saints, and win for Christ the generation to which he has called us to minister? Can there be a doubt as to our answer?"

Still more emphatic is this word of Canon Farrar in the *North American Review*:

There must be progress: churches are very slow to learn this lesson. They have fought to the last for exploded doctrines, and antiquated traditions. They have often related to the last the advancing knowledge of mankind. They have become revolutionary and convulsive in the effort to keep things fixed when the world is moving forward; and they have tried to preserve, when it was their duty to improve. They have kept their earthen vessels "closed," so that the swelling tide of human progress did not shatter them upon the shore—or at the best, roll them blither and flither, with their stagnant doctrines rotting in a dead theology.

Such an utterance from a high official in the Church of England is indeed notable. It is true these are both exceptional expressions, quite unlike the average Methodism or Episcopalianism, but they pass current, and the bigots cannot expel those who speak out in this way, while many are glad of their words. What will the end be? How will sectarianism live? One thing is sure, the day must follow the dawn.

## A Lawyer on Spiritualism.

We are in receipt of a little pamphlet entitled: "A Discourse Delivered before the Willimantic Spiritualist Society, at Willimantic, Conn., on Sunday, March 21, 1886, by John Hooker, Hartford, Conn." The author of this discourse is an eminent lawyer in Hartford—the Nestor of the bar in that city, if we mistake not—and a gentleman held in the highest esteem there for his virtues as well as for his legal abilities. He has been for many years an earnest student of Spiritualism, as was known among his nearest personal friends, but it is only within a few months that he has felt prepared to avow his convictions on the subject unreservedly to the public. This discourse, though in form addressed to an assembly of Spiritualists, is in effect rather a vindication of his views before the Christian community where he has long been well known and honored; he having been, as he says, "for nearly forty years a member of a Congregational church and for over twenty a deacon." As such it is well worthy the attention of that large body of nominally Christian people who have allowed themselves to be led into unjust and even stupid prejudices against Spiritualism as incompatible with Christian character.

There are Spiritualists and Spiritualists; and it is pleasant to listen to one who in his intelligence, candor, gentleness, modesty and benevolence presents us so winning a type of the virtues that are commonly but erroneously regarded as distinctively Christian.

We have received from a friend only a single copy of the discourse, and are not informed whether it is in the market. But if we learn that it is so, we shall try to be well supplied with it—especially for our Christian readers.

## An Illustration.

It appears from a daily paper that circulars were distributed throughout Davenport, Rock Island, and in Moline on Saturday, for a meeting of the socialists at a hall that evening to discuss the eight-hour movement and denounce the capitalistic press. There were only about a hundred present, and in the hall four police officers were scattered to preserve order. The principal speaker was Herr Knickrehm, a local socialist, and he had proceeded in his harangue only so far as to allude to the statement of *The Chicago Arbeiter Zeitung* that the police of that city had put dynamite in the desks of the socialists who had been arrested in order to manufacture evidence against them, when Chief Kessler stepped to the front and placed the man under arrest. There was at once a great uproar, and for a moment it looked as though there would be a conflict between the police and the socialists. The speaker urged his friends to be seated and quietly walked out under the escort of a police officer, who placed him on board the ferry and shipped him across the river. The meeting then proceeded, and the speakers after that confined themselves to a discussion of the eight-hour question simply.

This incident illustrates how contemptible human nature can sometimes be. Fraudulent mediums when exposed and their multifarious paraphernalia brought to view, almost invariably pursue the same tactics that Herr Knickrehm did, and charge parties with trying to ruin them by bringing the various garments captured secretly to the séance.

In 1834 Charles C. Milne of New York State went to Texas and secured a large tract of land. He was killed in one of the battles for the State's independence, and now his heirs are wanted to take possession of the land, which is worth about \$100,000.



## GENERAL ITEM?

J. H. Randall is engaged to speak at Ottumwa, Iowa, May 23rd and 30th.

We are glad to learn that a new edition of Psychometry, by Prof. J. R. Buchanan, has just been published.

Mrs. E. M. Dole, who is doing a very excellent work as a medium, has moved to 109 Paulina street, near Madison.

Giles B. Stebbins lectured at East Dennis, Mass., May 9th, and at Stafford, Conn., on the 16th. He lectures again at Stafford on the 23rd.

A testimonial concert was given to George W. Morris at Weber Music Hall, Thursday evening, May 13th. The artists, W. C. E. Seeboeck, Miss Julia St. Cuthill and Adolph Rosenbecker, assisted.

Mr. Bronson Murray of New York passed through the city the other day and is now at Odell, Illinois, where he spends his summers looking after his large landed interests in that vicinity. Whether the presence of such a hard-headed Spiritualist provoked the cyclone that visited Odell shortly after his arrival the JOURNAL does not venture an opinion.

The Churchman has a long article on church music, in which it condemns the present practice of turning the church into a concert-room and the use of all sorts of fanciful devices to amuse and attract—cornet, violin and harp players, and even pianists. It asks the Episcopal Church to take the lead in returning to the old, wholesome practice of congregational singing.

Mr. C. D. Paine, who through his association with the popular advertising firm of Lord & Thomas, became well known in the JOURNAL office, has severed his old connections and gone into business for himself. The JOURNAL's relations with Mr. Paine have been most pleasant and it is with sorrow that we part with him. He is an honest, upright gentleman in every respect. We wish him abundant success in his new venture.

Mr. Warren E. Sherman of Waukegan, Illinois, has been a clairvoyant from childhood, but it is only within a few years that he has given any attention to healing; and has never followed it as a business. The demands on him are now so great that it necessitates the devotion of his entire time to treating the sick. We believe Mr. Sherman to be an estimable man and possessed of excellent healing power. We shall be glad to have him open an office in this city, as his friends are trying him to do.

J. T. Damon of Millington, Mich., writes: "I noticed in your issue of April 10th, a diagram and description of what is termed a 'talking board.' We have tried one, and find it a most remarkable and successful medium for communications, far more satisfactory than rappings or table tipping. It moves readily and quickly from letter to letter, spelling out names and sentences in a remarkable manner."

Hudson T. Reeder of Helena, Montana, writes to us that Miss Anna Eva Fay has visited that place and humbugged the people with what she claims to be spirit manifestations. We have on several occasions cautioned the people against attending Miss Fay's exhibitions, for all the "manifestations" that occur in her presence are produced by herself and her confederates, "Prof." Williams and H. C. Hearne.

Salvation Army parades have caused the police at Marshalltown, Iowa, much trouble. The leaders, two women, were notified by the Mayor that the parades would not be permitted henceforth. They came out again and were promptly arrested. On the trial Mayor Ames offered to release them if they would agree to desist from creating disturbances. They refused, and thirty-five dollars or ten days in jail each was the penalty. Mayor Ames announced that he would double the fine upon any who should in future attempt to lead Salvation parades.

Out in the waste of gullies near Macon, Ga., where the floods left their marks of disaster and death, stands a little scraggy-topped tree, where two of the negroes caught in the flood spent their lonely vigil. The tree is green now. It was leafless then. Two men lost their lives at that time. Of late the superstitious claim to have discovered a peculiarity about that tree. They say that about twilight they can see the outline of a queer figure in white perched among the leaves, and an occasional moan is wafted on the breeze which steal up from the river. As the night advances the moans grow louder and more frequent. The negroes especially are greatly agitated over what they call the haunted tree.

The Christian Statesman says: "We want the nation to recognize God's law for the reason that you would recognize God's law of gravitation, if you were on the roof of a high building—not to flatter God, but to save your own neck." The law of gravitation is a real law, and neither its operation nor its adjustment of our movement to its inexorable demands requires any public formal recognition of it in the legislation of the country. But what the Statesman calls "God's law" is simply certain beliefs in regard to the Bible, the character of Jesus, the duty of observing Sunday as a sacred day, etc., which beliefs have no foundation in reason, and are steadily growing weaker and giving way to more rational views throughout enlightened Christendom. And yet the Statesman would have these decaying beliefs recognized in our national constitution as "God's law," and as the supreme law of the land. Even if, in an hour of religious fanaticism, or by some strategy, such as the "reform" party are ever

ready to employ, such a recognition should be secured, the decay of these beliefs would not be thereby arrested, although the lifeless forms and ceremonies accompanying them might be longer preserved. Let these beliefs have simply a fair chance in the conflict between truth and error; and, if they cannot, as knowledge is increased and diffused, be maintained "in a free and open encounter," it is folly to attempt to rescue them from their natural fate by incorporating them into the Constitution of the United States.—Index.

The Modern Crematist very sensibly observes: "Public funerals, with their show of funeral paraphernalia; with their gathering in of curious, long-visaged, solemn people; with their wordy clergymen; with their doleful singers; with their crape-decked pallbearers; with their public processions from the chamber of mourning to the carriages in waiting; with their solemn journey to the church; with more heart-rending words from the minister and more doleful bawling music; with more parading up and down the aisles of the church; with the slow journey to the burial ground; with another parade of the mourners about the open grave; with more saddening words from the men whose office is to comfort and not to torture the soul; with that barbarous, dreadful, blood-curdling, outrageous rattle of gravel upon the coffin lid, to the atrocious accompaniment of 'Earth to earth, ashes to ashes, dust to dust,' that is an almost invariable portion of the horrid ceremonial at the grave; with the conventional standing of the mourners about the pit while the diggers shovel back the earth over the form of the one just laid away—with all this empty, useless, cruel, and damnable ceremonial, public funerals are simply schemes of human torture; and the sooner the whole system is abolished, the better."

The Shawmut Avenue Orthodox Congregational Church, in Boston, left without a preacher cast about for another and found Rev. W. E. Griffith, a Dutch Reformed clergyman. He was soon cordially invited to settle over the society, a council of Boston preachers called; only a few questions asked him, and the grave clergy were unanimous in his favor. Rev. Dr. Webb refused only two years before to take part in the installation of Rev. G. A. Gordon at the famed old South Church, on account of said Gordon's heresy, but made no objections to this man who is quite as heretical. Dr. Griffith accepts the Bible as "containing a progressive revelation," and said: "With equal contempt and rebellion do I regard those who, with whatever pretext or claim of authority, would pen their living, glowing, unformulated life into the coop of one system or creed." Having been a missionary in Japan a year he said: "I do not believe in the unconditional condemnation of the heathen, nor in the unconditional perdition of any soul who knows not of Christ;" that the Bible word translated eternal or everlasting does not mean endless; that "the word of God is simply silent as to the ultimate fate of those who die in their sins." Move on, brethren. In the distance is Spiritualism, with its natural religion; its broad views; its ethics based on the soul; its facts of spirit presence. Your march is the way whether you know it or not.

A 150-ton boulder rolled down the mountain at Swanville, Me., and cut a clean swath through large forest trees for over 30 rods.

## Camp Excursion Rates.

In reply to early inquiries concerning railroad rates to Lake Pleasant Camp the coming season the JOURNAL has to say that full information will shortly be furnished in the annual circular. It can now be stated that the round trip rate from Buffalo by either the West Shore or New York Central, will be \$14.50; Rochester, \$12; Syracuse, \$9; Oneida, \$8; Utica, \$7. The West Shore furnishes the most direct route and hence will no doubt be the favorite. A rate from Chicago and points west of Buffalo will, it is hoped, be secured within a few weeks.

## Publisher's Notice.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, thirteen weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance.

Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to this office.

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands.

Specimen copies of the JOURNAL will be sent free to any address.

## General News.

Frosts are reported in Iowa and Illinois.—The strike for eight hours in Milwaukee is stated to be a complete failure.—A Home Rule mass meeting will be held at Battery D the evening of May 25th.—At the meeting of the Trades Assembly Sunday last the eight-hour question was squarely dodged.—Several syndicates are besieging Congress for a charter to introduce the cable road in Washington.—A general expulsion of "boomers" upon the Cherokee Strip has been commenced by the military authorities.—John Kelly is not as well as formerly.—Ex-President Arthur's condition is also steadily growing worse.—A bill was reported to the Senate last Monday for the general government of the Yellowstone National Park.—Gen. Sheridan is suffering from malaria and will try bismuthing at Kelley's Island, Lake Erie, to drive

it away.—Bar Silver touched 45d per ounce last Saturday in London, the lowest price ever known. The market is in a state of collapse.—The taking of testimony in the dynamite bomb explosion case commenced last Monday before the Cook County grand jury.—There is a vigorous protest from House Republicans against the Senate subsidy amendment to the Post Office Appropriation bill.—There were received in Minneapolis last week 433,950 bushels of grain, against 561,500 bushels the corresponding week last year.—Circulars signed by the Central Labor Union have been distributed in the lumber district warning employees to abstain from returning to work.—It is estimated that fully 2,000,000 copies of speeches made at the present session of Congress will be distributed. This doubles any previous record.

Isaac R. Diller of Chicago is mentioned in the Washington dispatches as the probable appointee to the Paris Consul-Generalship, which pays \$6,000 a year.—A New York dispatch is to the effect that Gov. Hill's friends have control of the Democratic party organization and will push Cleveland aside in 1888 in favor of Hill.—If the Senate disposes of the General Pension bill, which remains unfinished business, during the present week it is probable that the Bankruptcy measure will be taken up.—Mr. Beecher, preaching last Sunday on the question of foreign immigration, did not want the gates closed, saying: "Let the Anarchist come. Let the Socialist come. Let the Communist come. Let the craziest theorist come." We can eat them and then digest them into American citizens. We are in no special danger from them.—Capt. Hatfield, with a detachment of United States cavalry, has captured Geronimo's camp. Subsequently the hostiles surrounded his command in a canyon near Santa Cruz, just over the border in Old Mexico, but were repulsed after a two-hour fight, in which several soldiers were killed. A Mexican force is in pursuit of Geronimo, and reinforcements have been sent to Capt. Hatfield.

## Passed to Spirit-Life.

Passed to spirit-life from his home in this city, April 10th, John S. Bunce, aged 44 years.

For nearly five years Mr. Bunce had suffered from paralysis of the left arm and leg. For a year and a half he had been a constant attendant on the People's Spiritual Meeting, and had devoted his entire time to the study of Spiritualism. When Mr. Bunce found that he was drawing near the other shore, he expressed some wishes in regard to his funeral obsequies, and when the time came for him to pass so peacefully and so quietly that his attendants were not aware for some moments later that he had left this mortal coil. Services at his late home were held according to his request by a delegation from the People's Meeting, after which the body was placed in a casket and carried to the funeral home near by in Forsyth St., where the same delegation furnished singing and the undersigned read a poem appropriate to the occasion. According to his request, his body was interred at Forest Hill, New York, May 8th, 1886. F. W. JONES.

## Biliousness

Is very prevalent at this season, the symptoms being bitter taste, offensive breath, coated tongue, etc. Headache, drowsiness, dizziness, loss of appetite. If this condition is allowed to continue, serious consequences may result. By promptly taking Hood's Sarsaparilla, a fever may be avoided or premature death prevented. It is a positive cure for biliousness. Sold by all druggists.

## Scott's Emulsion of Pure

Cod Liver Oil, with Hypophosphites. Possesses the remedial power of these two valuable specifics in their fullest degree. Is prepared in a palatable form, easily tolerated by the stomach, and for delicate sickly children, Emaciation, Consumption and all impoverished conditions of the blood is precluded by any other remedy.

Very liberal cash offers will privately be made all who get subscribers for Mental Science Magazine, of Chicago. Single copies, 10c; all who desire offers will receive them, also copy of magazine and a pamphlet by the Editor for 2c in stamps.

COUGHING, with interludes of wheezing and sneezing are heard in all public places. Everybody ought to know the remedy; and that is Hale's Honey of Horehound and Tar—an absolute and immediate cure of all pulmonary complaints. For sale by all Druggists at 25c, 50c, and \$1.

ESOTERIC CHRISTIANITY AND MENTAL THERAPEUTICS. By Dr. W. F. Evans. A grand book. JUST OUT. Order it of A. J. Swartz, Pres. Mental Science University, 161 La Salle St., Chicago, for only \$1.50, post paid.

Glenn's Sulphur Soap heals and beautifies, 25c. German Corn Remover kills Corns, Bunions, 25c. Hair and Whisker Dye—Black & Brown, 50c. Pike's Toothache Drops cure in 1 minute, 25c.

President Mental Science University and Editor Mental Science Magazine, 161 La Salle St., Chicago, will open a large class in mental cure, May 15th; tuition, \$50. Indigent students favored. Call.

## Business Notices.

Hudson Tuttle lectures on subjects pertaining to mental reform and the science of Spiritualism. At 7:30 p.m. Tuesday, May 18th, at the Ceylon, O. P. O. address, Berlin Heights, Ohio.

SEALED LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y. Terms: \$2 and three cents postage stamps. Money refunded if not answered. Send for explanatory circular.

## Clairvoyant Examinations Free.

Enclose lock of hair, with leading symptoms. We will give you a correct diagnosis of your case. Address E. F. Butterfield, M. D., corner Warren and Fayette Streets, Syracuse, New York.



State and Washington-sts.

Our Fur Department is open throughout the entire year and is supplied with Furs of the Highest Standard from Russia, Alaska, Nova Scotia, the Arctic Regions, etc. Our stock is undoubtedly the finest ever exhibited in this market, and we take great pleasure in showing the same.

Particular attention is called to our Large and Elegant Stock of ALASKA SEAL SKINS, from which orders are now being taken at reduced prices. All Fur Work is also being done at very low prices.

Fall and Winter Garments stored and insured against loss or damage.



EUREKA SILK CO., Chicago, Ill.

A full assortment of silks as well as the celebrated Eureka Knitting Silks, Florine, and Wash Eureka Silks, all of which are Fur, Dyed and fast colors. For safety all leading dealers.

## DR. SCOTT'S ELECTRIC CORSETS AND BELTS.

Corsets, \$1.00, \$1.50, \$2.00, \$3.00. Belts, \$3.00. Nursing Corset, Price, \$1.50. Abdominal Corset, Price, \$3.00.

OUR CORSETS ARE DOUBLE-STITCHED AND WILL NOT RIP.

If you have any pain, ache or ill-feeling from any cause, if you seem "pretty well," yet lack energy and do not "feel up to the mark," if you suffer from disease, we beg you to at once try these remarkable curatives. They cannot do you harm. They are constructed on scientific principles, imparting an exhilarating, health-giving current to the whole system. Professional men assert that there is hardly a disease which Electricity or Magnetism may not benefit or cure, and they daily practice the same, as your own physician will inform you.

**The Celebrated Dr. W. A. Hammond, of New York** formerly Surgeon-General of the Army, and lecturer upon this subject, and advised all medical men to make trial of these agencies, describing at the same time most remarkable cures he had made, even in cases which would seem hopeless.

The Corsets do not differ in appearance from the usual ones. We substitute our flat steel magnets in place of the ordinary corset-stays. These Corsets are all equally charged, differing only in quality and design. They are elegant in shape and finish, made after the best French patterns, and warranted satisfactory in every respect. The above applies equally as well to the Electric Belt for gentlemen.

The prices are as follows: \$1.50, \$2.00 and \$3.00 for the Corsets, and \$3 each for the Belts. We now make all these Corsets in dove and white only. They are sent out in a handsome box, accompanied by a silver-plated compass, by which the Electric Magnetic influence can be tested. We will send either kind to any address, post-paid, on receipt of the ordinary Corset-stay for packing or post-payment. In Post-office Money-order, Draft, Check, or in Currency by Registered Letter at our risk. In ordering kindly mention this paper, and state exact size of corset usually worn. Make all remittances payable to GEO. A. SCOTT, 842 Broadway, New York.

N. B.—Each Corset is stamped with the English coat of arms, and the name of the Proprietors, THE FALL CHURCH PROTECTIVE, 842 BROADWAY, N. Y.

Dr. Scott's Electric Hair Brushes, \$1.00, \$1.50, \$2.00, \$2.50, \$3.00; Dr. Scott's Electric Tooth Brushes, 50 cents; Dr. Scott's Electric Hair Cream, 50 cents; Dr. Scott's Electric Hair Oil, 50 cents; Dr. Scott's Electric Hair Lotion, 50 cents; Dr. Scott's Electric Hair Soap, 50 cents; Dr. Scott's Electric Hair Shampoo, 50 cents; Dr. Scott's Electric Hair Conditioner, 50 cents; Dr. Scott's Electric Hair Restorer, 50 cents; Dr. Scott's Electric Hair Reviver, 50 cents; Dr. Scott's Electric Hair Tonic, 50 cents; Dr. Scott's Electric Hair Treatment, 50 cents; Dr. Scott's Electric Hair Preparation, 50 cents; Dr. Scott's Electric Hair Formula, 50 cents; Dr. Scott's Electric Hair Recipe, 50 cents; Dr. Scott's Electric Hair Secret, 50 cents; Dr. Scott's Electric Hair Mystery, 50 cents; Dr. Scott's Electric Hair Magic, 50 cents; Dr. Scott's Electric Hair Spell, 50 cents; Dr. Scott's Electric Hair Charm, 50 cents; Dr. Scott's Electric Hair Curse, 50 cents; Dr. Scott's Electric Hair Hex, 50 cents; Dr. Scott's Electric Hair Jinx, 50 cents; Dr. Scott's Electric Hair Witchcraft, 50 cents; Dr. Scott's Electric Hair Sorcery, 50 cents; Dr. Scott's Electric Hair Wizardry, 50 cents; Dr. Scott's Electric Hair Enchantment, 50 cents; Dr. Scott's Electric Hair Incantation, 50 cents; Dr. Scott's Electric Hair Necromancy, 50 cents; Dr. Scott's Electric Hair Divination, 50 cents; Dr. Scott's Electric Hair Astrology, 50 cents; Dr. Scott's Electric Hair Palmistry, 50 cents; Dr. Scott's Electric Hair Fortune-telling, 50 cents; Dr. Scott's Electric Hair Soothsaying, 50 cents; Dr. Scott's Electric Hair Witch-doctoring, 50 cents; Dr. Scott's Electric Hair Shamanism, 50 cents; Dr. Scott's Electric Hair Magic, 50 cents; Dr. Scott's Electric Hair Spell, 50 cents; Dr. Scott's Electric Hair Charm, 50 cents; Dr. Scott's Electric Hair Curse, 50 cents; Dr. Scott's Electric Hair Hex, 50 cents; Dr. Scott's Electric Hair Jinx, 50 cents; Dr. Scott's Electric Hair Witchcraft, 50 cents; Dr. Scott's Electric Hair Sorcery, 50 cents; Dr. Scott's Electric Hair Wizardry, 50 cents; Dr. Scott's Electric Hair Enchantment, 50 cents; Dr. Scott's Electric Hair Incantation, 50 cents; Dr. Scott's Electric Hair Necromancy, 50 cents; Dr. Scott's Electric Hair Divination, 50 cents; Dr. Scott's Electric Hair Astrology, 50 cents; Dr. Scott's Electric Hair Palmistry, 50 cents; Dr. Scott's Electric Hair Fortune-telling, 50 cents; Dr. Scott's Electric Hair Soothsaying, 50 cents; Dr. Scott's Electric Hair Witch-doctoring, 50 cents; Dr. Scott's Electric Hair Shamanism, 50 cents; Dr. Scott's Electric Hair Magic, 50 cents; Dr. Scott's Electric Hair Spell, 50 cents; Dr. Scott's Electric Hair Charm, 50 cents; Dr. Scott's Electric Hair Curse, 50 cents; Dr. Scott's Electric Hair Hex, 50 cents; Dr. Scott's Electric Hair Jinx, 50 cents; Dr. Scott's Electric Hair Witchcraft, 50 cents; Dr. Scott's Electric Hair Sorcery, 50 cents; Dr. Scott's Electric Hair Wizardry, 50 cents; Dr. Scott's Electric Hair Enchantment, 50 cents; Dr. Scott's Electric Hair Incantation, 50 cents; Dr. Scott's Electric Hair Necromancy, 50 cents; Dr. Scott's Electric Hair Divination, 50 cents; Dr. Scott's Electric Hair Astrology, 50 cents; Dr. Scott's Electric Hair Palmistry, 50 cents; Dr. Scott's Electric Hair Fortune-telling, 50 cents; Dr. Scott's Electric Hair Soothsaying, 50 cents; Dr. Scott's Electric Hair Witch-doctoring, 50 cents; Dr. Scott's Electric Hair Shamanism, 50 cents; Dr. Scott's Electric Hair Magic, 50 cents; Dr. Scott's Electric Hair Spell, 50 cents; Dr. Scott's Electric Hair Charm, 50 cents; Dr. Scott's Electric Hair Curse, 50 cents; Dr. Scott's Electric Hair Hex, 50 cents; Dr. Scott's Electric Hair Jinx, 50 cents; Dr. Scott's Electric Hair Witchcraft, 50 cents; Dr. Scott's Electric Hair Sorcery, 50 cents; Dr. Scott's Electric Hair Wizardry, 50 cents; Dr. Scott's Electric Hair Enchantment, 50 cents; Dr. Scott's Electric Hair Incantation, 50 cents; Dr. Scott's Electric Hair Necromancy, 50 cents; Dr. Scott's Electric Hair Divination, 50 cents; Dr. Scott's Electric Hair Astrology, 50 cents; Dr. Scott's Electric Hair Palmistry, 50 cents; Dr. Scott's Electric Hair Fortune-telling, 50 cents; Dr. Scott's Electric Hair Soothsaying, 50 cents; Dr. Scott's Electric Hair Witch-doctoring, 50 cents; Dr. Scott's Electric Hair Shamanism, 50 cents; Dr. Scott's Electric Hair Magic, 50 cents; Dr. Scott's Electric Hair Spell, 50 cents; Dr. Scott's Electric Hair Charm, 50 cents; Dr. Scott's Electric Hair Curse, 50 cents; Dr. Scott's Electric Hair Hex, 50 cents; Dr. Scott's Electric Hair Jinx, 50 cents; Dr. Scott's Electric Hair Witchcraft, 50 cents; Dr. Scott's Electric Hair Sorcery, 50 cents; Dr. Scott's Electric Hair Wizardry, 50 cents; Dr. Scott's Electric Hair Enchantment, 50 cents; Dr. Scott's Electric Hair Incantation, 50 cents; Dr. Scott's Electric Hair Necromancy, 50 cents; Dr. Scott's Electric Hair Divination, 50 cents; Dr. Scott's Electric Hair Astrology, 50 cents; Dr. Scott's Electric Hair Palmistry, 50 cents; Dr. Scott's Electric Hair Fortune-telling, 50 cents; Dr. Scott's Electric Hair Soothsaying, 50 cents; Dr. Scott's Electric Hair Witch-doctoring, 50 cents; Dr. Scott's Electric Hair Shamanism, 50 cents; Dr. Scott's Electric Hair Magic, 50 cents; Dr. Scott's Electric Hair Spell, 50 cents; Dr. Scott's Electric Hair Charm, 50 cents; Dr. Scott's Electric Hair Curse, 50 cents; Dr. Scott's Electric Hair Hex, 50 cents; Dr. Scott's Electric Hair Jinx, 50 cents; Dr. Scott's Electric Hair Witchcraft, 50 cents; Dr. Scott's Electric Hair Sorcery, 50 cents; Dr. Scott's Electric Hair Wizardry, 50 cents; Dr. Scott's Electric Hair Enchantment, 50 cents; Dr. Scott's Electric Hair Incantation, 50 cents; Dr. Scott's Electric Hair Necromancy, 50 cents; Dr. Scott's Electric Hair Divination, 50 cents; Dr. Scott's Electric Hair Astrology, 50 cents; Dr. Scott's Electric Hair Palmistry, 50 cents; Dr. Scott's Electric Hair Fortune-telling, 50 cents; Dr. Scott's Electric Hair Soothsaying, 50 cents; Dr. Scott's Electric Hair Witch-doctoring, 50 cents; Dr. Scott's Electric Hair Shamanism, 50 cents; Dr. Scott's Electric Hair Magic, 50 cents; Dr. Scott's Electric Hair Spell, 50 cents; Dr. Scott's Electric Hair Charm, 50 cents; Dr. Scott's Electric Hair Curse, 50 cents; Dr. Scott's Electric Hair Hex, 50 cents; Dr. Scott's Electric Hair Jinx, 50 cents; Dr. Scott's Electric Hair Witchcraft, 50 cents; Dr. Scott's Electric Hair Sorcery, 50 cents; Dr. Scott's Electric Hair Wizardry, 50 cents; Dr. Scott's Electric Hair Enchantment, 50 cents; Dr. Scott's Electric Hair Incantation, 50 cents; Dr. Scott's Electric Hair Necromancy, 50 cents; Dr. Scott's Electric Hair Divination, 50 cents; Dr. Scott's Electric Hair Astrology, 50 cents; Dr. Scott's Electric Hair Palmistry, 50 cents; Dr. Scott's Electric Hair Fortune-telling, 50 cents; Dr. Scott's Electric Hair Soothsaying, 50 cents; Dr. Scott's Electric Hair Witch-doctoring, 50 cents; Dr. Scott's Electric Hair Shamanism, 50 cents; Dr. Scott's Electric Hair Magic, 50 cents; Dr. Scott's Electric Hair Spell, 50 cents; Dr. Scott's Electric Hair Charm, 50 cents; Dr. Scott's Electric Hair Curse, 50 cents; Dr. Scott's Electric Hair Hex, 50 cents; Dr. Scott's Electric Hair Jinx, 50 cents; Dr. Scott's Electric Hair Witchcraft, 50 cents; Dr. Scott's Electric Hair Sorcery, 50 cents; Dr. Scott's Electric Hair Wizardry, 50 cents; Dr. Scott's Electric Hair Enchantment, 50 cents; Dr. Scott's Electric Hair Incantation, 50 cents; Dr. Scott's Electric Hair Necromancy, 50 cents; Dr. Scott's Electric Hair Divination, 50 cents; Dr. Scott's Electric Hair Astrology, 50 cents; Dr. Scott's Electric Hair Palmistry, 50 cents; Dr. Scott's Electric Hair Fortune-telling, 50 cents; Dr. Scott's Electric Hair Soothsaying, 50 cents; Dr. Scott's Electric Hair Witch-doctoring, 50 cents; Dr. Scott's Electric Hair Shamanism, 50 cents; Dr. Scott's Electric Hair Magic, 50 cents; Dr. Scott's Electric Hair Spell, 50 cents; Dr. Scott's Electric Hair Charm, 50 cents; Dr. Scott's Electric Hair Curse, 50 cents; Dr. Scott's Electric Hair Hex, 50 cents; Dr. Scott's Electric Hair Jinx, 50 cents; Dr. Scott's Electric Hair Witchcraft, 50 cents; Dr. Scott's Electric Hair Sorcery, 50 cents; Dr. Scott's Electric Hair Wizardry, 50 cents; Dr. Scott's Electric Hair Enchantment, 50 cents; Dr. Scott's Electric Hair Incantation, 50 cents; Dr. Scott's Electric Hair Necromancy, 50 cents; Dr. Scott's Electric Hair Divination, 50 cents; Dr. Scott's Electric Hair Astrology, 50 cents; Dr. Scott's Electric Hair Palmistry, 50 cents; Dr. Scott's Electric Hair Fortune-telling, 50 cents; Dr. Scott's Electric Hair Soothsaying, 50 cents; Dr. Scott's Electric Hair Witch-doctoring, 50 cents; Dr. Scott's Electric Hair Shamanism, 50 cents; Dr. Scott's Electric Hair Magic, 50 cents; Dr. Scott's Electric Hair Spell, 50 cents; Dr. Scott's Electric Hair Charm, 50 cents; Dr. Scott's Electric Hair Curse, 50 cents; Dr. Scott's Electric Hair Hex, 50 cents; Dr. Scott's Electric Hair Jinx, 50 cents; Dr. Scott's Electric Hair Witchcraft, 50 cents; Dr. Scott's Electric Hair Sorcery, 50 cents; Dr. Scott's Electric Hair Wizardry, 50 cents; Dr. Scott's Electric Hair Enchantment, 50 cents; Dr. Scott's Electric Hair Incantation, 50 cents; Dr. Scott's Electric Hair Necromancy, 50 cents; Dr. Scott's Electric Hair Divination, 50 cents; Dr. Scott's Electric Hair Astrology, 50 cents; Dr. Scott's Electric Hair Palmistry, 50 cents; Dr. Scott's Electric Hair Fortune-telling, 50 cents; Dr. Scott's Electric Hair Soothsaying, 50 cents; Dr. Scott's Electric Hair Witch-doctoring, 50 cents; Dr. Scott's Electric Hair Shamanism, 50 cents; Dr. Scott's Electric Hair Magic, 50 cents; Dr. Scott's Electric Hair Spell, 50 cents; Dr. Scott's Electric Hair Charm, 50 cents; Dr. Scott's Electric Hair Curse, 50 cents; Dr. Scott's Electric Hair Hex, 50 cents; Dr. Scott's Electric Hair Jinx, 50 cents; Dr. Scott's Electric Hair Witchcraft, 50 cents; Dr. Scott's Electric Hair Sorcery, 50 cents; Dr. Scott's Electric Hair Wizardry, 50 cents; Dr. Scott's Electric Hair Enchantment, 50 cents; Dr. Scott's Electric Hair Incantation, 50 cents; Dr. Scott's Electric Hair Necromancy, 50 cents; Dr. Scott's Electric Hair Divination, 50 cents; Dr. Scott's Electric Hair Astrology, 50 cents; Dr. Scott's Electric Hair Palmistry, 50 cents; Dr. Scott's Electric Hair Fortune-telling, 50 cents; Dr. Scott's Electric Hair Soothsaying, 50 cents; Dr. Scott's Electric Hair Witch-doctoring, 50 cents; Dr. Scott's Electric Hair Shamanism, 50 cents; Dr. Scott's Electric Hair Magic, 50 cents; Dr. Scott's Electric Hair Spell, 50 cents; Dr. Scott's Electric Hair Charm, 50 cents; Dr. Scott's Electric Hair Curse, 50 cents; Dr. Scott's Electric Hair Hex, 50 cents; Dr. Scott's Electric Hair Jinx, 50 cents; Dr. Scott's Electric Hair Witchcraft, 50 cents; Dr. Scott's Electric Hair Sorcery, 50 cents; Dr. Scott's Electric Hair Wizardry, 50 cents; Dr. Scott's Electric Hair Enchantment, 50 cents; Dr. Scott's Electric Hair Incantation, 50 cents; Dr. Scott's Electric Hair Necromancy, 50 cents; Dr. Scott's Electric Hair Divination, 50 cents; Dr. Scott's Electric Hair Astrology, 50 cents; Dr. Scott's Electric Hair Palmistry, 50 cents; Dr. Scott's Electric Hair Fortune-telling, 50 cents; Dr. Scott's Electric Hair Soothsaying, 50 cents; Dr. Scott's Electric Hair Witch-doctoring, 50 cents; Dr. Scott's Electric Hair Shamanism, 50 cents; Dr. Scott's Electric Hair Magic, 50 cents; Dr. Scott's Electric Hair Spell, 50 cents; Dr. Scott's Electric Hair Charm, 50 cents; Dr. Scott's Electric Hair Curse, 50 cents; Dr. Scott's Electric Hair Hex, 50 cents; Dr. Scott's Electric Hair Jinx, 50 cents; Dr. Scott's Electric Hair Witchcraft, 50 cents; Dr. Scott's Electric Hair Sorcery, 50 cents; Dr. Scott's Electric Hair Wizardry, 50 cents; Dr. Scott's Electric Hair Enchantment, 50 cents; Dr. Scott's Electric Hair Incantation, 50 cents; Dr. Scott's Electric Hair Necromancy, 50 cents; Dr. Scott's Electric Hair Divination, 50 cents; Dr. Scott's Electric Hair Astrology, 50 cents; Dr. Scott's Electric Hair Palmistry, 50 cents; Dr. Scott's Electric Hair Fortune-telling, 50 cents; Dr. Scott's Electric Hair Soothsaying, 50 cents; Dr. Scott's Electric Hair Witch-doctoring, 50 cents; Dr. Scott's Electric Hair Shamanism, 50 cents; Dr. Scott's Electric Hair Magic, 50 cents; Dr. Scott's Electric Hair Spell, 50 cents; Dr. Scott's Electric Hair Charm, 50 cents; Dr. Scott's Electric Hair Curse, 50 cents; Dr. Scott's Electric Hair Hex, 50 cents; Dr. Scott's Electric Hair Jinx, 50 cents; Dr. Scott's Electric Hair Witchcraft, 50 cents; Dr. Scott's Electric Hair Sorcery, 50 cents; Dr. Scott's Electric Hair Wizardry, 50 cents; Dr. Scott's Electric Hair Enchantment, 50 cents; Dr. Scott's Electric Hair Incantation, 50 cents; Dr. Scott's Electric Hair Necromancy, 50 cents; Dr. Scott's Electric Hair Divination, 50 cents; Dr. Scott's Electric Hair Astrology, 50 cents; Dr. Scott's Electric Hair Palmistry, 50 cents; Dr. Scott's Electric Hair Fortune-telling, 50 cents; Dr. Scott's Electric Hair Soothsaying, 50 cents; Dr. Scott's Electric Hair Witch-doctoring, 50 cents; Dr. Scott's Electric Hair Shamanism, 50 cents; Dr. Scott's Electric Hair Magic, 50 cents; Dr. Scott's Electric Hair Spell, 50 cents; Dr. Scott's Electric Hair Charm, 50 cents; Dr. Scott's Electric Hair Curse, 50 cents; Dr. Scott's Electric Hair Hex, 50 cents; Dr. Scott's Electric Hair Jinx, 50 cents; Dr. Scott's Electric Hair Witchcraft, 50 cents; Dr. Scott's Electric Hair Sorcery, 50 cents; Dr. Scott's Electric Hair Wizardry, 50 cents; Dr. Scott's Electric Hair Enchantment, 50 cents; Dr. Scott's Electric Hair Incantation, 50 cents; Dr. Scott's Electric Hair Necromancy, 50 cents; Dr. Scott's Electric Hair Divination, 50 cents; Dr. Scott's Electric Hair Astrology, 50 cents; Dr. Scott's Electric Hair Palmistry, 50 cents; Dr. Scott's Electric Hair Fortune-telling, 50 cents; Dr. Scott's Electric Hair Soothsaying, 50 cents; Dr. Scott's Electric Hair Witch-doctoring, 50 cents; Dr. Scott's Electric Hair Shamanism, 50 cents; Dr. Scott's Electric Hair Magic, 50 cents; Dr. Scott's Electric Hair Spell, 50 cents; Dr. Scott's Electric Hair Charm, 50 cents; Dr. Scott's Electric Hair Curse, 50 cents; Dr. Scott's Electric Hair Hex, 50 cents; Dr. Scott's Electric Hair Jinx, 50 cents; Dr. Scott's Electric Hair Witchcraft, 50 cents; Dr. Scott's Electric Hair Sorcery, 50 cents; Dr. Scott's Electric Hair Wizardry, 50 cents; Dr. Scott's Electric Hair Enchantment, 50 cents; Dr. Scott's Electric Hair Incantation, 50 cents; Dr. Scott's Electric Hair Necromancy, 50 cents; Dr. Scott's Electric Hair Divination, 50 cents; Dr. Scott's Electric Hair Astrology, 50 cents; Dr. Scott's Electric Hair Palmistry, 50 cents; Dr. Scott's Electric Hair Fortune-telling, 50 cents; Dr. Scott's Electric Hair Soothsaying, 50 cents; Dr. Scott's Electric Hair Witch-doctoring, 50 cents; Dr. Scott's Electric Hair Shamanism, 50 cents; Dr. Scott's Electric Hair Magic, 50 cents; Dr. Scott's Electric Hair Spell, 50 cents; Dr. Scott's Electric Hair Charm, 50 cents; Dr. Scott's Electric Hair Curse, 50 cents; Dr. Scott's Electric Hair Hex, 50 cents; Dr. Scott's Electric Hair Jinx, 50 cents; Dr. Scott's Electric Hair Witchcraft, 50 cents; Dr. Scott's Electric Hair Sorcery, 50 cents; Dr. Scott's Electric Hair Wizardry, 50 cents; Dr. Scott's Electric Hair Enchantment, 50 cents; Dr. Scott's Electric Hair Incantation, 50 cents; Dr. Scott's Electric Hair Necromancy, 50 cents; Dr. Scott's Electric Hair Divination, 50 cents; Dr. Scott's Electric Hair Astrology, 50 cents; Dr. Scott's Electric Hair Palmistry, 50 cents; Dr. Scott's Electric Hair Fortune-telling, 50 cents; Dr. Scott's Electric Hair Soothsaying, 50 cents; Dr. Scott's Electric Hair Witch-doctoring, 50 cents; Dr. Scott's Electric Hair Shamanism, 50 cents; Dr. Scott's Electric Hair Magic, 50 cents; Dr. Scott's Electric Hair Spell, 50 cents; Dr. Scott's Electric Hair Charm, 50 cents; Dr. Scott's Electric Hair Curse, 50 cents; Dr. Scott's Electric Hair Hex, 50 cents; Dr. Scott's Electric Hair Jinx, 50 cents; Dr. Scott's Electric Hair Witchcraft, 50 cents; Dr. Scott's Electric Hair Sorcery, 50 cents; Dr. Scott's Electric Hair Wizardry, 50 cents; Dr. Scott's Electric Hair Enchantment, 50 cents; Dr. Scott's Electric Hair Incantation, 50 cents; Dr. Scott's Electric Hair Necromancy, 50 cents; Dr. Scott's Electric Hair Divination, 50 cents; Dr. Scott's Electric Hair Astrology, 50 cents; Dr. Scott's Electric Hair Palmistry, 50 cents; Dr. Scott's Electric Hair Fortune-telling, 50 cents; Dr. Scott's Electric Hair Soothsaying, 50 cents; Dr. Scott's Electric Hair Witch-doctoring, 50 cents; Dr. Scott's Electric Hair Shamanism, 50 cents; Dr. Scott's Electric Hair Magic, 50 cents; Dr. Scott's Electric Hair Spell, 50 cents; Dr. Scott's Electric Hair Charm, 50 cents; Dr. Scott's Electric Hair Curse, 50 cents; Dr. Scott's Electric Hair Hex, 50 cents; Dr. Scott's Electric Hair Jinx, 50 cents; Dr. Scott's Electric Hair Witchcraft, 50 cents; Dr. Scott's Electric Hair Sorcery, 50 cents; Dr. Scott's Electric Hair Wizardry, 50 cents; Dr. Scott's Electric Hair Enchantment, 50 cents; Dr. Scott's Electric Hair Incantation, 50 cents; Dr. Scott's Electric Hair Necromancy, 50 cents; Dr. Scott's Electric Hair Divination, 50 cents; Dr. Scott's Electric Hair Astrology, 50 cents; Dr. Scott's Electric Hair Palmistry, 50 cents; Dr. Scott's Electric Hair Fortune-telling, 50 cents; Dr. Scott's Electric Hair Soothsaying, 50 cents; Dr. Scott's Electric Hair Witch-doctoring, 50 cents; Dr. Scott's Electric Hair Shamanism, 50 cents; Dr. Scott's Electric Hair Magic, 50 cents; Dr. Scott's Electric Hair Spell, 50 cents; Dr. Scott's Electric Hair Charm, 50 cents; Dr. Scott's Electric Hair Curse, 50 cents; Dr. Scott's Electric Hair Hex, 50 cents; Dr. Scott's Electric Hair Jinx, 50 cents; Dr. Scott's Electric Hair Witchcraft, 50 cents; Dr. Scott's Electric Hair Sorcery, 50 cents; Dr. Scott's Electric Hair Wizardry, 50 cents; Dr. Scott's Electric Hair Enchantment, 50 cents; Dr. Scott's Electric Hair Incantation, 50 cents; Dr. Scott's Electric Hair Necromancy, 50 cents; Dr. Scott's Electric Hair Divination, 50 cents; Dr. Scott's Electric Hair Astrology, 50 cents; Dr. Scott's Electric Hair Palmistry, 50 cents; Dr. Scott's Electric Hair Fortune-telling, 50 cents; Dr. Scott's Electric Hair Soothsaying, 50 cents; Dr. Scott's Electric Hair Witch-doctoring, 50 cents; Dr. Scott's Electric Hair Shamanism, 50 cents; Dr. Scott's Electric Hair Magic, 50 cents; Dr. Scott's Electric Hair Spell, 50 cents; Dr. Scott's Electric Hair Charm, 50 cents; Dr. Scott's Electric Hair Curse, 50 cents; Dr. Scott's Electric Hair Hex, 50 cents; Dr. Scott's Electric Hair Jinx, 50 cents; Dr. Scott's Electric Hair Witchcraft, 50 cents; Dr. Scott's Electric Hair Sorcery, 50 cents; Dr. Scott's Electric Hair Wizardry, 50 cents; Dr. Scott's Electric Hair Enchantment, 50 cents; Dr. Scott's Electric Hair Incantation, 50 cents; Dr. Scott's Electric Hair Necromancy, 50 cents; Dr. Scott's Electric Hair Divination, 50 cents; Dr. Scott's Electric Hair Astrology, 50 cents;



## Voices from the People.

INFORMATION ON VARIOUS SUBJECTS.

## The Little Hunchback.

I'm nine years old an' you can't guess how much I weigh, I tell!

Last birthday I weighed thirty-three! An' I weigh thirty yet!

I'm awful little for my size—I put nigh littler an' some folks call me "The Little Man!"

An' Doc one time he laughed an' said: "I spect, first thing you know, You'll have a little spike-tail coat an' travel with a show!"

An' nen I laughed—till I looked round an' Aunt was a-cryin'!

Sometimes she acts like that, 'cause I got 'Curvature of the Spine'!

I set—while Aunt's washin'—on my little long-leg stool.

An' watch the little boys and girls a-skipkin' by to school;

An' peek on the winder an' holler out an' say: "Who wants to fight the little man 'at dares you all to-day?"

An' nen the boys climb on the fence, an' little girls peek through.

An' they all say: "Cause you're so big, you think we're feared o' you?"

An' nen they yell, an' shake their fist at me, like I shake mine!

They're thist in fun, you know, 'cause I got 'Curvature of the Spine'!

At evening, when the ironin's done, an' Aunt's fixed the fire,

An' filled an' lit the lamp, an' trimmed the wick an' turned it higher,

An' fetched the good all in fer night, an' locked the kitchen door,

An' stuffed the ole crack where the wind blows in up through the floor—

She sets the kittle on the coals, an' biles and makes the tea,

An' fries the liver an' the mush, an' cooks a egg fer me,

An' sometimes—when I cough so hard—her elder-ber-berry wine

Don't go so bad fer little boys with 'Curvature of the Spine'!

But Aunt's all so childlike like on my account, you see,

I'm most afraid she'll be took down—an' 'at's what bother me!

'Cause of my good ole Aunt ever would get sick an' die,

I don't know what she'd do in heaven—till I come, by an-by—

Fer she's so ust to all my ways, an' everything you know,

An' no one there like me, to nurse, an' worry over so!

'Cause all the little childrens there's so straight an' strong an' fine,

They'n' n'gel 'bout the place with 'Curvature of the Spine'!

—James Whitcomb Riley in *Easter Current*.

## "God in the Constitution."

In the Editor of the Religio-Philosophical Journal:

Some of us had hoped that the insanity, which "God-in-the-Constitution" had died out, but by the following, which I have cut from one of the great daily newspapers, it seems that we had "counted without our host" in the matter. It appears that the fool killer has not done a complete job, as the association still exists under the name of the "National Reform Association." When the readers of the JOURNAL have perused the following articles from the secular press, they will be able to form an estimate of the value of the "reform" which these people propose to inaugurate, their reason for their action and the peculiar effects which may be expected to flow from the strict obedience to God's requirements which they volunteer exchange their condition upon. It is well known that the primary condition upon which the orthodox God grants a pardon, is that the suppliant shall yield up everything to him, which, of course, includes reason, and in the case mentioned below, Mrs. Smith did no more. But let us see first what these "reforms" have to say for themselves:

"At the closing session of the Ohio State and National convention of the National Reform Association at Wooster, O., resolutions were adopted holding that it is the duty of the State to acknowledge as its accountability to God and to recognize Christ as the Supreme Ruler of nations, and the moral precepts of the Bible as the foundation of all law, that generalization of government is practically impossible in this country; that the cultivation of the morals of the people, thereby securing justice to all, is the highest duty of the State; that conformity by the Church and State to the religious principles of the Bible as given its proper place in public schools; that the Divine origin of Christianity has been established, and that it should be no longer considered as on trial.

"The resolutions conclude with the assertion that the rights of men are properly understood and maintained only where responsibility to God is deeply felt. This is sufficient guarantee that our movement cannot infringe upon any just conception of individual liberty. Our movement is patriotic rather than ecclesiastical. It aims to put the State right with God, and thus secure to it a strong and beautiful life throughout all time."

The last paragraph of the above is peculiarly interesting when applied to the case of Mrs. Smith as given in the following. It will be seen that here was a case wherein "responsibility to God was deeply felt" although it did "infringe" in a very melancholy manner—upon the "individual liberty" of her children and the right of both husband and children. It occurs to me that "conformity" to "religious principles" which, under any circumstances should be secured, would, to say the least, be an exceedingly dangerous piece of business. Let us hope that the State may be saved from such a "beautiful life throughout all time" as they are plotting to "secure" for it:

FOUR CHILDREN BUTCHERED.

The people of Keyport, N. J., are still in a terrible state of excitement over the horrible butchery of the four Smith children by their insane mother. When the husband and father came running from the field where he had been at work, to find his children dead, or dying, he met his wife at the door, with the bloody axe still in her hands, but at sight of him she cowered and let it fall reverently to the floor. Then she fell down beside him, and groveled at his feet.

"Tears sprang into the man's eyes and trickled down his cheeks, as he cried: 'Fannie, what made you kill my children?'

"Without any apparent sorrow for her terrible work, she answered calmly: 'Why, Monroe, I was told by God to do so, and I obeyed his command.' Then getting upon her knees, and looking up into her sorrowful husband's face, she said: 'I know I did wrong, but it was the only thing to be done to save them from hell.'

"In one room lay little Edna, cold in death. In another one lay Bessie, the pretty girl that got down upon her knees to beg for her life. One of her eyes was cut out, there the axe hit her uplifted head. Three of the fingers of her left hand are also missing. Her skull was fractured on the left side. Rufus, the 15-year-old boy, was lying beside his sister in a pool of blood. His head, like that of his sister, was split open. He half-awoke from a sort of stupor, and asked what was the matter. Two of his fingers are cut off. Alida, the remaining daughter, was lying in another bed, where she appeared to have been asleep when she received the blows from the axe."

The intelligent editor placed the above articles in the same column, one immediately below the other, with the intention, no doubt, to give his readers an opportunity to weigh and consider from the same paper. I have also extracted the following items in reference to orthodox Christianity which the "Reform Association" declares "should be no longer considered as on trial." These little paragraphs following, taken in connection with the above, will suggest some thoughts to the reader, to which it is not necessary that I should refer:

1. "The Methodists and Episcopians are each trying to raise one million of dollars for missions."

2. "The income of Trinity church property in New York city, last year, was \$350,000."

Truly the ways of the orthodox providence are mysterious.

THOS. HARDING, Sturgis, Mich.

## JEWISH VODOOISM.

Some of the Strange Superstitions and Practices of the Chosen People in the Far East.

If variety be, as the adage asserts, charming, then the popular pharmacopoeia of the oriental Jew may undoubtedly lay claim to that quality, since its contents range from dog-head broth to the dew that falls upon Elijah's grave on Mount Carmel, and from a stew of sheep's eyes to a poultice of goat's excrement. The chief repositories of the system of occult medicine among the Jews are the so-called "diabetses," elderly persons who attend the sick and dying, and perform the last offices for the dead. There are few ills to which flesh—Jewish flesh—is heir but they have a remedy for, whether it be a wart on the nose or a fit of colic, a low fever or a brutal husband. And while they are at fault there is always some "choid" or "pious man" who can furnish forth an appropriate prescription of mystic formula of due efficacy.

In cases of obstinate and long-standing illness the grand specific among the Jews of Turkey and Palestine is the "Indolka" or "Indokado." This is a kind of ceremony, oblation and prayer rolled into one, and a most curious sample of genuine folk-medicine. The house in which the patient is lying is cleared from top to bottom, and everybody, relatives and friends included, leave the house, excepting the patient, the chief repository of the system of occult medicine among the Jews are the so-called "diabetses," elderly persons who attend the sick and dying, and perform the last offices for the dead. There are few ills to which flesh—Jewish flesh—is heir but they have a remedy for, whether it be a wart on the nose or a fit of colic, a low fever or a brutal husband. And while they are at fault there is always some "choid" or "pious man" who can furnish forth an appropriate prescription of mystic formula of due efficacy.

In cases of obstinate and long-standing illness the grand specific among the Jews of Turkey and Palestine is the "Indolka" or "Indokado." This is a kind of ceremony, oblation and prayer rolled into one, and a most curious sample of genuine folk-medicine. The house in which the patient is lying is cleared from top to bottom, and everybody, relatives and friends included, leave the house, excepting the patient, the chief repository of the system of occult medicine among the Jews are the so-called "diabetses," elderly persons who attend the sick and dying, and perform the last offices for the dead. There are few ills to which flesh—Jewish flesh—is heir but they have a remedy for, whether it be a wart on the nose or a fit of colic, a low fever or a brutal husband. And while they are at fault there is always some "choid" or "pious man" who can furnish forth an appropriate prescription of mystic formula of due efficacy.

For common ailments the Jew has a wide choice of simple and inexpensive remedies. If suffering from an ordinary attack of feverishness in spring or autumn, he has only to go to the nearest stream, procure a black ant and a piece of hollow reed, and then put the ant inside the reed, securely closing both ends. He must then thrust the reed into his mouth, saying, "My load upon thee and thy load upon me." If this should not effect a cure, he is recommended to anoint himself with an unguent of sweet soaked in the milk of a woman suckling a male child. For a bilious attack, the sufferer has to drink, night and morning, a tumbler of water with a little grasshopper in it. In this complaint, too, the ordinary red worm is in high repute. It is gathered after heavy rain, roasted over a fire, and then taken in wine. If the attack culminates in jaundice, the patient takes an apple, fasting, on three consecutive mornings. With the first he swallows nine grains, with the second six, and with the third three. This is regarded as an infallible specific.

The maladies of children are quite a specialty of Jewish folk-medicine. There is no complaint incidental to youth but the Jewish medicine-monger has the cure at his or her fingers' ends. Indeed, long before the child is born the mother is expected to be recipient of many little attentions designed to insure the safety and health of her offspring. The elderly ladies who attend to these matters procure a small quantity of dung or dirt, and put it in a pot under the bed for three nights. In a second vessel they then place some wheat and pieces of bread, and in the third a very small quantity of water. The ingredients are then kneaded together, and formed into the shape of a dog or any other animal agreed upon. This is considered useful as a precaution against fright or mishap during accouchement. If an infant after birth shows signs of weakness or disease, it is taken to a newly-married man—one married not more than a fortnight. He blees as gently as may be the infant's little finger, and kisses it on the forehead. A little water is then poured over the child's neck, and the man drinks it, thus charming away the little one's complaint. In default of a newly-married person, the father of a child born within three weeks is competent to act. During circumcision and after bleeding is sometimes troublesome, in which case there is the following curious formula to be recited, with the infant's face toward the north: "Seven brothers strove one with another; they divided one another's blood, and each one drank, so that no blood came in like manner save the blood of this child, the son of So-and-so, and grant him a speedy recovery." If a child, as it grows older, shows signs of debility or wasting, a dog's head is boiled in a caldron of water, and the body well washed in the broth thus prepared. For tapeworm in children there is an invocation used running thus: "The name of Abram, Isaac and Jacob! Three worms plagued Job and consumed his flesh, one red, one black, and one white; yet of all was he relieved. Even so relieve the son of So-and-so from the worms that infest and consume him." Young people liable to fits are held to be benefited by mixing with their food a small quantity of wolf's liver, sliced and pounded until as fine as flour, especially if, in addition, they have a hair of black dog sewn in their garments. The "curious" used in such cases are, however, like the items of an auctioneer's catalogue, too numerous to mention.—*London Spectator*.

## The Transition of Mrs. Mary V. Mott.

In the Editor of the Religio-Philosophical Journal:

Mrs. Mary V. Mott, wife of J. Harvey Mott, the noted medium, passed to the higher life Wednesday, April 28th, at 5:30 P. M. She had recently come to California, hoping to find relief from her long-continued rheumatism, but her health was so poor that she could not continue her work longer. But consumption had already done its fatal work, and the spirit had been set free. She passed on in the triumphant knowledge of immortality.

As her physical powers relaxed her spirit vision opened, and with outstretched arms and smiling face, murmuring the strains of "Sweet Bye and Bye," which she had so often sung in circles, she eagerly welcomed the angel messengers. Mrs. Mott feels her great loss deeply. Mrs. Mott has stood by him efficiently and so long that it seemed as if he could not give her up; but he sorrowed not as those who have no knowledge. Her last act was to smile brightly forth her hands to her husband whom she reached to the last, and with the fond assurance that she would be with him, she intelligently and joyously passed to the Spirit world. She made a thoughtful disposition of her effects, leaving words of wisdom and love, and tokens of kindness for friends who stay and fondly and joyously anticipated her reunion with loved ones gone before.

A few friends, with songs and flowers, will quietly return the mortal body to mother earth on Friday afternoon. Miss Susie M. Johnson is expected to be present, and also on Sunday afternoon address the people of Santa Ana, in the Opera House, on the glorious truths of our religion.

D. ERIKSON SMITH, Santa Ana, Cal., April 29th, 1886.

## The Great Eastern and Noah's Ark.

There seems to be a wide difference of opinion concerning the cost of the steamship Great Eastern, and her size as compared to Noah's Ark. The cost of building and launching the Great Eastern was \$3,650,000, and this broke the original company. A new company was formed which spent \$600,000 in fitting and furnishing her. Then this company failed and a new company was organized with a capital of \$200,000. At the close of 1880 this company sunk of \$206,715 upon the vessel, the making her total cost \$4,703,575. Nothing ever built can stand comparison with the Great Eastern, excepting Noah's Ark, and even this vessel could not match her. The length of the Ark was 300 cubits, and her height 30 cubits. The cubit of the Scriptures, according to Bishop Wilkins, was 21 65-100 inches, and computed into feet, the length of the Ark was 547 feet long, 91 feet beam, 44 1-2 feet deep, and 57,763 tons. The Great Eastern is 680 feet long, 83 feet beam, 35 feet depth and 23,093 tons measurement. So Noah's Ark is quite overshadowed by the Great Eastern.

## A Sealed Letter and H. W. Flint.

To the Editor of the Religio-Philosophical Journal:

I was referred to you by our mutual friend, Mrs. Newton of 128 W. 43rd St., New York, who tells me that you are the one person who having the power, hesitates not to wield it in the cause of truth and against those frauds that infest Spiritualism, thereby bringing disgrace upon its true professors. She desired me to write you my experience with a man named R. W. Flint of 1327 Broadway, New York, who professes to answer sealed letters by means of spiritual influence. I sent a letter with the required sum of \$2.00, and took the precaution of putting a small hair inside the sealed letter, and of making a drawing of some little mutilated marks that happened to show on the flap of the letter after it had been sealed. The letter was addressed to John Siegel and signed Sarah E. Siegel. The questions were in this form: "What shall I do about Hutton?" "What shall I do about Daniels?" "What shall I do about the land?" etc. I simply asked questions, but gave no clue to the subject. The letter was intended for my husband, who died recently, and who was greatly interested in these matters, but unable to tell me what to do for want of time.

The sealed letter was returned, showing at a glance that it had been opened, the marks of the mutilation obliterated and the hair from the inside gone. It had been glued together in the most skilful manner on the inside, so that none but one who willfully hides himself from the light can be detected. The answer was addressed to Sarah E. Siegel, not to "My Wife," as would have been, if my husband had dictated it. As my questions gave no clue to what was wanted, the replies, signed by John Siegel, were in this strain: "About Hutton I don't know what to say." "About Daniels, I must take time to think." "Come again to this medium and I will have something to tell you." There was not one word of any kind to cast a doubt on its fraudulence. It shows on its face that the letter had been opened and answered by the pretended medium.

I called on R. W. Flint, showed him my proofs, and asked for the money back, and told him he was obtaining money under false pretences. With a sly grin he said: "Am I? Just show me the circular and see if you can prove it?" I enclose one. You will see how adroitly it is worded. He does not say he will answer spirit letters through spiritual influence; he leaves that for you to infer, and then laughs at you for being duped. A man like that is a disgrace to society and respectable people. I keenly feel the shame he inflicts upon the belief.

Mrs. Newton and Dr. Ladd both advised me to write at once to you as they look upon you as the champion and defender of the cause. They hope you will take the matter in hand, and either write him a letter ordering him to refund the money, or publish his doings in your paper. That he should be punished is unquestionable. I hope to hear from you, and would like you to tell me what steps I ought to take in the matter.

My experience among mediums has been most unfortunate, for I have seldom seen one that I could not detect in some trick; so while I may believe in the truth of Spiritualism, I cannot so far believe in its mediums.

MRS. E. S. SIEGEL, Brooklyn, E. D., 251 Hewes St., March 8th, 1886.

The following is a copy of Mr. Flint's "Explanatory" circular:

## EXPLANATORY.

DEAR

I am controlled by one spirit, purporting to be my guide, who is the scribe for the spirits, delivering (in his own handwriting) what is dictated to him by the spirit of communication.

I am a normal (not trance) state, but unconscious of the composition.

My hand is moved to write from right to left (backwards), independent of my will.

By holding the written side up to the light, the answer can be read.

The spirit-letters should be SEVERELY sealed, addressed to the spirit, giving his or her name in full, and signed by the writer's name in full; but no address on the envelope.

When left open they cannot be answered, my agency being efficient only when my mind is passive, and blank to both questions and answers.

Put your questions clearly, directly, briefly. The mixed and many kinds defeat the object of the investigation.

TERMS: For spirit-letters, \$2 and three 2 cent postage stamps. For examining and marking maps, \$5 and 5 stamps.

N. B.—I return money in all cases when the letters are not answered.

Respectfully,

R. W. FLINT, Address, 1327 Broadway, New York.

In the same mail with the above came two other complaints of a similar character, one referring to Flint and the other to Mansfield. Every day requests are received asking for private advice, explanations and opinions concerning phenomena and mediums. These demands upon our time would leave no room for other work if complied with; and nearly all that is asked could be learned by regular reading of the JOURNAL from year to year.

We have had messages purporting to come from spirits through the hands of Mansfield and Flint, which we have good reason to believe were bona fide. Details of the conditions would be too lengthy to give here; but we are certain that those messages cannot be accounted for by saying they were the product of conscious deception on the part of the mediums. That both Mansfield and Flint possess psychic power is well established and no amount of suspicious work on the part of either of these men can invalidate the evidence.

The defects, delusions and nonsense connected with the work of spirit communication, and manifestation in other ways, are not to be placed wholly upon the shoulders of mediums. Those who patronize them are vastly more responsible for the inferior and delusive character of the result. When people think they have only to apply to a "Spirit Postmaster" in order to hear from departed friends upon any and all matters at any and all times, they are mistaken as they find to their chagrin and cost. True Spiritualism does not teach that the inhabitants of the Spirit-world are always awaiting the beck and call of mortals, intent only upon helping them out of worldly difficulties.

We deprecate that bastard Spiritualism so popular with its readers and some innocent but weak people, which claims that its adepts are able to communicate with and obtain information from any spirit among the billions who inhabit the supernal universe; and to do all this on a moment's notice by night or by day—for a consideration. We have no use or toleration for fraud; and but little patience with persistent folly.

That spirit messages are received, that sweet communion with departed friends is of daily occurrence, we know. We also know that these sacred experiences are not to be had, as a rule, by ordering them from the nearest dealer in stock branded "spiritual" and awaiting their arrival as one would a pound of tea or a tallow dip. If gotten so cheaply and easily, what would they be worth and how much real soul-growth would result from their possession? Very little indeed.

We sympathize sincerely with Mrs. Siegel in her anguish and anxiety, and hope that from among her immediate friends she may be able to organize a circle in which spiritual comfort and development will be had. It is not only possible that happy results will follow the establishment of such a home circle, but very certain.

In all here said we disclaim any intent to reflect upon the practice of mediumship as a business. Some of the best and purest souls we know are mediums, and are doing great good.

It is claimed that natural gas has increased by 20 per cent. the manufactured products of Pittsburgh during the past year and added from five to ten feet to the permanent working force of the city, besides attracting capital from all parts of the country.

## The New Philosophy and a New College.

To the Editor of the Religio-Philosophical Journal:

As one of the deeply interested listeners to the profound instruction of Prof. Buchanan, I feel it my duty to call attention to the wonderful evolution of science now in progress and in harmony with Modern Spiritualism. We have been told by liberal medical journals that Prof. Buchanan is "the highest living authority on the psychic functions of the human brain," and in his course of instruction we have found that he has indeed advanced a century beyond all that is taught in colleges or published in books; and the enthusiastic reception of the teachings by his recent classes shows that these truths are adapted to the real needs of mankind to-day. We are delighted to know that this profound scientist has ever been foremost in the promotion of the wonderful truths of Spiritualism and has taught the profoundest spiritual philosophy, even before his truth was demonstrated at Hydeville.

He is now teaching the true Science of Life, which he has traced from its home in the spirit-spheres to its operations in the anatomy of man, and from this so-called foundation he is building up therapeutic science as it has never before been taught. He is now teaching the art of playing upon the human constitution as the musician plays upon his instrument, not only by the vital forces and spiritual powers, but by electricity and by new medical remedies applied in new methods, in which the spiritual energy of a medicine is imparted without taking remedies into the stomach.

After listening to his exposition of the perfect method of diagnosis (in which his pupils are trained) and the novel methods of healing disease which he proves by experiment on his pupils, we wonder why it is that the medical profession generally pays so little attention to the great revolution which he is introducing. But our wonder ceases when we reflect that the best demonstrated truths of Spiritualism, even those which are constantly in progress, are still treated by the medical profession generally with contempt and hostility.

Dr. Buchanan seems to have been chosen by the Spirit-world as the leader in the introduction of the philosophy which is to establish Spiritualism on the eternal foundations of science, in place of the many errors of the past, as the final faith of humanity and regeneration of society. In him they have found a fearless champion of Truth, sufficiently disinterested to be willing to relinquish the honors and emoluments of a conservative position for the thankless labor of the reformer, and stand in the power of truth alone against the overwhelming influence of the medical and clerical professions for half a century.

What have we done to sustain such a leader in the realm of science? We have left him alone and unaided in his noble work! The discoverer of Prehensory, of Sarcogeny and of the Soul Powers of the Brain, has placed the world under obligations that will never be repaid. All that he desires is to see his work successful before he departs to a higher world. This he has a right to demand; and I for one am willing to respond.

I have not dealt with wealth, but what I have I will freely give; and if the friends of Truth will raise the sum of only ten thousand dollars to establish an institution for the teachings of the philosophy who has justly been called the "Sage of the New Dispensation," I will see that an edifice is provided worth thrice that amount in which the "New Education" may be embodied and the New Philosophy imparted to young men and women who may carry it throughout the nations.

There must surely be a response to my offer when the public become better acquainted with the remarkable teachings of Prof. Buchanan, which the learned Miss Peabody pronounced the very perfection of teaching and philosophy, and which added so much to the renown of the College at Cincinnati, over which he presided thirty years ago.

The course of instruction which he gives at his residence, No. 6 James Street, Franklin Square, Boston, are deeply interesting as well as practically useful, and I would urge all who can to attend the courses hereafter and acquire that philosophy which is a guide to all truth as well as to health and long life.

Expecting to be absent from Boston, I request those who respond to this appeal to send their responses to care of Prof. Buchanan, who will know my address and forward promptly any communications.

## A FRIEND OF HUMANITY.

## An Account of a Vision.

The *Figaro*, Paris, narrates an instance of what it calls "Vierge-Parie" (second-sight) as experienced by M. Medul, one of the professors at the Conservatoire of Paris, and as exhibited in an incident of his life related by himself.

M. Medul had a dear friend, M. N., who had contracted to buy a small estate near Melun. This friend took leave of him to go there, by the diligence, to complete his purchase. It was in the summer of 1879. During the night following his departure, M. Medul awoke at the stroke of the clock of the neighboring church of St. Roch striking two, and at the foot of his bed he saw his friend, M. N., in the partial shadow of an ill-looking hump-backed man, who held a coil of rope in his hands. The impression made upon him by the vision prevented further sleep, and he arose early. After a few days of inquiry he learned at the police office that M. N. had taken his place in the diligence for Melun in company with another person, but that neither of them had arrived there; that the conductor could give no account of how, when, or where they left the conveyance; that investigation was being made, etc.

Five years passed. Professor Medul had become a successful composer; General Napoleon Bonaparte had made himself Emperor, and Medul his *Maitre de Chapelle*; and his vision had become to him a thing of the past.

At the coronation festivities M. Medul was one of the crowd around one of the illuminated fountains, and he felt a hand at his pocket; he grasped it, and kept tight hold, shouting, "Thief!" and finally handed him over to the police. Then he recognized in the captured thief the memorable image accompanying that of his lost friend of five years before.

M. Medul was some time filled with disturbing fancies, and he slept but little. He was awakened as the St. Roch clock struck two by again seeing the form of his dear friend.

He determined upon his course. He went to the police office and asked the commissary if there might not be some relation between the two visions—M. N. and the thief who closely resembled one of the images of his first vision. Perhaps M. Medul said, "If I had not been the Emperor's *Maitre de Chapelle*, the commissary might have smiled and dismissed me, but he said that the man's antecedents should be inquired into. The thief was put into solitary confinement and subjected to the interrogations of a *Juge d'Instruction*, with the result, at the end of a week, of his making a full confession."

From this confession it appeared that, in 1879, the man was a tailor, and heard a domestic of M. N. say that his master was going to make a journey to Melun to complete the purchase of a house there; and he (the tailor) resolved to go there too, and take his chance of getting his money; that he occupied with M. N. alone the inner compartment of the diligence; that he feigned sleeping, and when he saw M. N. was asleep he strangled him, compelling him to work with a rope he had provided, and the use of which he had learned in the assassinating times of the Revolution. He then possessed himself of the money, threw the body out, followed it himself and concealed it. All this he had been able to do undisturbed under cover of the shadows of the trees of the road, and he had been able to do so by the aid of a vociferous singer on the diligence, the horses' hoofs, and rumbling of the wheels on the rough road.

From the indications furnished by the culprit the remains of M. N. were found and identified. The thief was executed, according to French law, for the murder on his own confession.

## The Cause at Santa Fe, N. M.

To the Editor of the Religio-Philosophical Journal:

Perhaps a few lines from this remote corner may be of some interest to your many readers. When I came here in August last, I was unable to find an acknowledged Spiritualist. The situation is somewhat changed now. While I did not try to force my views upon the community, yet I never tried to conceal that I was a firm believer in the power of spirits to return and communicate with those on earth. By talking in a quiet way, and giving some demonstrations of spirit power, an interest for investigation was developed and resulted in the formation of a home circle that meets once a week. The applicants were soon more than could be received, and we now have a circle composed of as true, kind

and sympathetic persons as live anywhere. It is not saying too much to state that the demonstrations have created considerable excitement, curiosity and interest among the people. It is something entirely new to most of those who are taking a part.

On the 21st inst., the anniversary of my birth—I shall not state how long ago it was—the circle tendered me a reception at the house of Mr. and Mrs. Edward Flaherty, and I can never forget their kindness and hospitality, and the generosity of all for the many handsome presents as well as their kind heart-felt wishes. These scenes will always be bright spots within my memory.

I am happy all I can do in giving private sances, and am happy to state that I am able to give very general satisfaction. Some of the most prominent people call to investigate and see the things that can be accomplished in communication with the other world, and it gives me pleasure to say through my instrumentality quite a number have been compelled to admit that our beautiful belief is founded in truth, and that it is the only religion that can furnish indisputable evidence of a future life. A large majority of the people here are of the Roman Catholic faith, but some of them are earnest seekers after the truth as manifested by spirit power. I believe a good work has been begun, and hope the seeds planted may bring forth fruit in abundance.

Santa Fe, N. M. JULIA E. BURNS.

## Notes and Extracts on Miscellaneous Subjects.

A bill which seeks to make lobbying an infamous crime is now before the Kentucky Legislature.

It is said that in all sections of the South the sale of snuff for dipping purposes is annually increasing.

A Georgia hunter, 65 years old, says that since he began hunting he has killed 999 deer and 187 alligators.

There is said to be more money in the small hard-claims now caught in Oyster Bay, L. I., harbors than in oysters.

Mammoth pipe and foundry works are to be erected at Chattanooga, Tenn., which will give employment to 600.

The Philadelphia brewers have consented to let their men drink all the beer they want free—Each man drinks thirty glasses a day.

There are 243 suits pending for divorce before the Suffolk (Mass.) County Court. The list is the longest ever made in that State, and includes several sensational cases in high life.

An Elkhardt, Ind., farmer dug into a large mound on his farm and found the skeletons of twenty-two bodies that had been buried face downward, and the skulls of all had been crushed in at the back.

While Snake-charmer Hathaway was exhibiting a big anaconda in St. Louis the other day, the serpent, being coiled around Hathaway's body, struck him savagely on the head, biting him severely. It is thought the man will die.

A feverish thirst that cannot be quenched by water may be allayed thus: Throw a slice of bread upon burning coals, and when it is aflame throw it into a tumbler of water. This remedy has been tested and proved excellent.

The theory that the Indians are decreasing in number is not sustained by information from Sitting Bull's people. During the month of February among those enrolled at Standing Rock, D. T., there were seventeen deaths and twenty-one births.

The Dominion criminal statistics, recently published, show that Manitoba is the most criminal of the provinces, there being one indictable offense for every 650 of the population charged with crime. Convictions in Manitoba were forty-seven in 1884.

"Speaking of extravagance," writes a correspondent, "the most expensively dressed man I ever saw was an African on the Gold Coast. His wife had anointed his head thoroughly with palm oil, and when powdered his head to foot with gold dust."

A Presbyterian minister, Middleton, N. J., having declined to sign a petition against the granting of a new license to a man who has been keeping an only hotel there, the Woman's Christian Temperance Union have publicly prayed for him—the clergyman.

A Newburg, N. Y., wagonmaker, whose house is infested with rats, rigged up in his cellar a navy revolver in such a way that any rat tampering with the bait on the spring with which the revolver was connected would be shot. The apparatus worked like a charm, and in a few hours slaughtered his pet rat.

Sixteen years ago, while hunting, Dr. Thomas F. Jones of Kingston, Va., lost a valuable gold watch. It could not be found. In time the woods were cleared and the ground cultivated where the watch was lost, and one day recently a farmer ploughed up the lost watch, which seemed to be in almost perfect condition.

Mr. and Mrs. Jacob Burnell, aged Germans, after a long struggle with poverty, died at the poorhouse at Menzies, Texas. The old woman took it to heart and said she wanted to die, but did not like to leave her husband. Apparently she induced him to go with her, for one morning last week the old pair were found in their bedroom hanging dead, side by side, suspended by a clothes line from the ceiling. Everything indicated the most careful and deliberate preparation for death.

Jess A. Johnson, who lives in Southwestern Georgia, was driving home his cows the other evening, when he and the horse on which he rode suddenly found themselves out of sight. The earth had given way beneath them. In the descent Johnson and his horse parted company, the former lodging on a ledge of rocks. The horse went down into a deep cave, and the man managed to get out. Next day the neighbors got the horse out by the aid of pulleys. The animal was not much damaged although he had fallen over fifty feet.

Living among the humble classes of Chinese working in San Francisco is very cheap. A man who only four cents a day will live on two cents and two meals; the remaining two cents will pay for the shelf on which he lies at night and what clothing he may need. For ten cents a Chinaman can get in Chinatown two meals of rice, salt fish and vegetables, and wash each meal down with a cup of good Cargon. Ten persons eating twice a day of two kinds of meat and vegetables and the never-absent rice and tea can board for \$1.25 a month.

A Mississippi paper relates the following: A remarkable incident of a war time would occur the other day on the person of W. P. Carroll, an ex-Confederate soldier, who was suffering from a wound received at the battle of Chickasaw twenty-three years and seven months ago. On Saturday the fourth piece of bone came out of the wound, which has been open during the entire time. The sufferer has been deprived of the use of his right side since his infliction, but has now received the full use of his limb. The piece of bone which had come from the wound was one inch in length and a half-inch in width.

Some men in Georgia while out hunting recently, near a bloody bluff, came on a house that seemed to have been built many years ago. Grass and weeds had grown up over the steps, as if no one ever visited it. Looking in,







(Continued from First Page)

tion to take note, as the reader will readily imagine, and have to rely upon memory for an outline of the conversation.

He was asked why it was necessary to darken the room after such fashion.

He said: "You have noticed a ray of sunlight passing through the slats of a window-blind, and filled with fine particles of dust. Well, so the atmosphere is pervaded with electricity. Light increases its activity, and makes it difficult, almost impossible, for us to control it. This force, in its refined form, surrounds the human body, and passes in currents over it. It is least active in darkness, and hence you fall to sleep easier in a dark than in a light room."

The conversation was continued at great length; but I shall not attempt to report it in detail. The conditions of the Spirit-world were inquired into. Was it light always there? Yes. Do you take cognizance of what transpires on earth? Yes: all men and women are attended by their own spirit-friends, who see their good and bad acts, try to impress them with good impulses, seeking to elevate them; feel sorry for them when they fail to control them, and rejoice when their progress is toward that which is good and pure and lovely. Then you feel as we feel—have emotions, passions, joys, sorrows? Yes; but we have no sickness, no death. And you have volition and the power to pass from place to place? Yes: with the rapidity of thought.

The question of moral responsibility was raised by a lady of the party, growing out of some remark of Nolan's touching inherited temperaments and dispositions. Nolan maintained that whatever is, is right, quoting Pope's language, and practically denied moral responsibility for what is done in the body. He was pretty sharply examined on this head, and said much which has formed the matter of speculation, reasoning and analogy among thinking men, into which I shall not enter.

He gave an interesting account of himself. Was born, he said, in Harrison County, Indiana; went to Gosport; enlisted in the Fifty-fourth Indiana (I think he said); served three years; was taken sick with typhoid fever somewhere near Atlanta; was sent back to Nashville, and died in the Maxwell House, then used as a hospital; was insensible some days before he died; unconscious of the change till two or three of his comrades, who had gone before, came to his side and said, "Well, Jim, you have come over;" whereupon he replied, "Good God! am I dead, then?" to which they answered that he was.

An incident of this conversation I must not omit. He asked me if I had not invited a Presbyterian deacon to be present that evening. I could think of none. "Didn't you ask a man named Reed to come?" I then remembered to have met Mr. Reed, of the Gazette, by chance that day in Fountain Square, and said I was going to a séance that night, inviting him, in a jocular way, to accompany me, to which an equally jocular reply was given. Jim had possibly confused the "truly good man" of the Gazette with his wicked partner.

Nolan's question surprised me, as the incident had wholly passed out of my mind. I had not mentioned it to any person, whatever Mr. Reed may have done.

At the conclusion of the conversation with Nolan, I heard a voice not much above a whisper, seemingly within a foot of my ear. It announced the presence of my sister. My mother, she said, and a very dear aunt (whose name she gave; and one that could have been known to but one person in the room besides myself, and she an utter stranger to the medium, Dr. Wolfe and the other lady) were present, but could not talk. She did not use the trumpet, and articulated with difficulty and in so low a tone that it required attentive listening to catch her words.

The heat in the room by this time had become stifling, and, to the relief of all parties, bodied and disembodied, the séance was brought to a conclusion.

All that had been said by Nolan concerning the spirit-life, the laws and conditions of manifestation, the difficulties to be overcome, the subtleties of the medium which they employ—called by him refined electricity, by many animal magnetism, by others odic force—the positive and negative characters of this force, the power of mind over mind in the body, and of spirit over mind under certain favorable sympathetic conditions, was familiar to me from investigations made more than twenty years ago, and dropped after satisfying myself of the assumptions of mesmerism and clairvoyance.

This dark-circle business is least satisfactory of the three modes of manifestation. You have to depend upon the single sense of hearing. There is reasonable opportunity for trickery and intentional deception. Yet if what I heard at this séance was ventriloquism, I have no hesitation in saying Mrs. Hollis is the most extraordinary ventriloquist in the world, and is endowed with as many voices as Orator Puff. She has capacity not only to direct her voice to all parts of the room, to advance and retire it, but to speak in her natural voice at the same moment she speaks ventriloqually, not only articulating different words at the same moment, but constructing different sentences, and conveying entirely different ideas upon subjects wholly irrelevant to each other.

The reader can draw his own conclusions. He may pronounce this so-called Spiritualism illusion, trickery, jugglery, sleight-of-hand, the work of the devil or his imps; it is a matter of total indifference to me what he thinks, or how much he believes or disbelieves of this statement. Having never been troubled by dreams, premonitions, illusions, prophetic monitions, apparitions, ghosts, or other evidences of indigestion or disordered nerves myself, I do not believe I have suddenly fallen into a condition in which I may not credit the reasonable evidence of my own senses as to what I see and hear. But how these phenomena come to pass, it is not the business of a reporter to explain, if he could, while employed in that capacity. My duty is discharged, and the conditions fulfilled.

"And so you are going to make a report of this stuff?" said a friend.

"And why not?"

"And intend to publish the statement?"

"And still, why not?"

"And subscribe your name?"

"And yet again, why not?"

"But what good will come of it?"

"I don't know; I have nothing to do with consequences."

"But you will be sneered and laughed at."

"Very well; I am but a reporter of things which have taken place. In this, as a matter of good faith, and a guarantee that I do not seek to tax incredulity, or practice upon the popular love of the marvelous, I have no hesitation to attest it in the best form that a man having respect for his reputation for veracity, can give it."

As an act of good faith toward the reader, I depart from the impersonality that ought

to characterize Journalism, in this single instance, and subscribe myself respectfully,  
F. B. PLIMPTON.

In this report Plimpton confines himself to a bald statement of facts which he saw and heard. He weighs his words and measures his sentences, as if he were writing a didactic poem. He brings to his work none of the enthusiasm of his brain or the warmth of his heart, for which he was known. His facts were presented to the unfriendly critic naked as the form of Adam to his graceful Eve. In his address he almost apologizes for not doing his work less faithfully.

Severely cold as his article was, it was nevertheless read with amazement by those whose habit was to treat the whole subject with ridicule. The country press gave it an extensive circulation, and thus awakened a new interest in spirit phenomena. It was the reluctant testimony of one in favor of an unfashionable truth, against which he had formerly written with effect. The fact could not be concealed that Mr. Plimpton's hostility to Spiritualists amounted to a persecution, and the check he received from his sister Mary at the first writing séance was about as sudden and quite as miraculous as that which fell upon the infatuated "tent maker's son" on the wayside somewhere between Jerusalem and Damascus.

Still, all things considered, Plimpton did well. He was only a baby yet in his knowledge of spiritual ethics, but from the day he penned his report to the last hour of his mortal life, his soul flamed with enthusiasm, and he was ever ready to take up the gauntlet in defence of the truth of spirit intercourse, no matter who shied at it. He was dauntless—a valiant warrior—a good fighter in the front rank.

To those in intimate relations with him, he would say: "To my knowledge of spirit intercourse, I am more indebted for pure intellectual peace and power than to all other sources combined." To him, spirit communication was to his sometimes tired soul, as well of pure water to the exhausted traveler in desert wastes. "In the last decade, he was wont to say, 'I have only learned the purposes of life and how to live.'"

The facts of Spiritualism shattered his prejudices and transformed him mentally into a new man. Under their stimulating influence he grew from adolescence to the full stature of mental manhood. His views of life became more comprehensive—his sympathies more cosmic. As his mind unloaded its atheistic sophistries, his intellect became clear and his logic invincible. Without knowing the cause, Governor Cox in his remarks at the obsequies, said: "I have seen this man's power ripening and strengthening and beautifying his life, until it went on to its close. He devoted himself to thinking out those problems which every day in this world are constantly arising, and by his pen laid them before the eyes of men. He did not do it ostentatiously—the very character of his work made it a quiet one. Not seeking the glory of a public life—aside from it, working away day after day, night after night, putting into such form that the intellect of the people of that thirty odd years of that sort of work, what his time might profit by it, and now, during may be really thought of the accomplishment? How much has been done we can imagine better than we can know. Starting from these early days, in the '50's, we know that great things were being agitated in our midst. Hearts were stirred with the suspicion of coming revolution. One of those marked events, which have made our age and times, was coming to the surface. From that on, during all this period, his mind and pen labored unremittingly for the press, and he has contributed much to make it what it is."

In this way many complimentary things were said in the presence of the remains of the dead Spiritualist. No reference was made by any of the speakers to that grand religion which hallowed his life and made it beautiful. They failed in the most important part of their duty, and won no gratitude from the spirit of their unseen but listening friend.

Had he been less modest, Mr. Plimpton would have won an enviable position among the sweet singers of the age. He had but little time to court the tuneful nine, but when he turned to them, they tuned his lyre and sang in glowing strains. "His poetry," says a contemporary, "was graceful and gentle, the reflex of happy moods or tender seriousness, characterized by an intense love of natural scenery." His lines owe their melody to an inborn sense of rhythm. His last production appeared in the December of the "Present." It is sorrowful and short, and will be read by those who know his heart, with tearful and sympathizing interest.

DECEASED.  
He walks the earth with downcast eyes,  
In which are sorrow and the pain  
That aches in heart-easing rain.

The tumult of the busy world,  
Its noisy strife and toll, he hears;  
It falls upon unheeding ears.

For what to him are greed and gain  
Who, mourning like the woodland dove,  
Broods o'er the vacant nest of love?

Alas! "the vacant nest of love!"  
I have set apart one day in every week to hold private spiritual séances in my house.

At present, my medium is Mrs. Laura Carter, one of the best I ever met, for independent slate-writing, hand materialization, clairvoyance and clairaudience. While sitting at the circle table, Friday morning, April 23rd, 1886, the day following the evening of Mr. Plimpton's death, I wrote, without the knowledge of Mrs. Carter the following note:

"DEAR FLEETUS:—Come if you can, as you promised. Since you transition, have you found things as you expected?" N. B. W.

I enclosed this note with a copy of the notice of his death that appeared in the "morning paper," in an envelope and held it in my hand at least six inches from the table.

While speaking on another subject, a spirit hand came out from under the table and captured the envelope. As it was taken under the cloth, a shower of loudraips succeeded, as if the captors were holding a *feu de joie* over their success. As soon as quiet was restored and order reigned the following communications were written on the slate:

"My dear old friend, I come to redeem my promise, to give you tangible proof of my new life. If I entered the Spirit-world before you did, through your thoughtfulness I have been able to read my obituary in this morning's Commercial."

"Doctor, I did not come to this country unprepared for the transition. It is wise to learn of this life, all you can before dissolution, so that when the spirit is liberated from its prison house, it is ready for action at once, without waiting for the dormant senses to wake up and develop their powers. Such has been my experience in changing homes."

"I have no desire to return to the material form, though I have only been out of it fifteen hours. I am now in good position to gain and give reliable information of the Spirit-world and its inhabitants. I will answer you briefly. My old friend, much as I

anticipated, my surroundings are infinitely grander than my most luxuriant dream painted they would be. The Spirit-world, what I have seen of it, is indescribably beautiful. As in the old time, so will I in the future be often with you. Good-by. F. B. P."

Speaking of my surprise to Mrs. Carter, that Plimpton should be strong enough so soon after his advent into spirit-life to write so clear and lengthy a communication, she received quickly the following message on the slate:

"DEAR PAPA: The stranger here to-day consumed a great deal of the medium's power. We all helped him. I am so glad you were pleased with the papyrus I gave you last week. I have another pleasant surprise for you soon. ANNE."

To this note from my spirit daughter, the following came quickly as a supplement:

"Doctor, I was with you and 'Laura' this afternoon when you rode through Clifton. I enjoyed the scenery and effusive loveliness of nature as much as you did. I aided your friend Plimpton this morning to give you his first communication. It will not be his last! I have accomplished more to day than you and Laura are aware of; though silent, not idle. I filled your hand with earth and flowers this morning. I got both from the pot growing the rose geranium, sitting in the room. WILBUR."

On the 29th of April, Plimpton came again, and first showed himself clairvoyantly to the medium. I then asked if his views of cremation had undergone any radical change since he had passed through the fiery ordeal of two thousand degrees, Fahrenheit. He wrote quickly:

"No, my friend, they have not. Men's bodies change to dust and elements again, but principles do not. Men are but the creatures of a day; but truth lives on forever. I was present at the incineration of my remains, and watched them melting into thin air, with a feeling akin to pleasure. My spirit was entirely disconnected from the body, and therefore it should be destroyed as soon as possible."

I am often asked if I am a medium, and as often answered: "Not that I am aware of." And yet at my last regular weekly séance on Friday, May 14th, 1886, I alone held the slates under the table, and in a few minutes received the following note from Plimpton:

"DEAR OLD FRIEND: Your darling daughter, Annie, is sent like a sunbeam to brighten your life. She will assist you in every possible way to make the truth of spirit intercourse known to the world, and so will I! F. B. P."

This note was written while Mrs. Carter was sitting away from the table, and was in response to remarks I had made a few minutes before.

That was the last I had from the spirit Plimpton. I feel impressed to say he has a great and good work to do among his old friends still in the form.

146 Smith St., Cincinnati.

#### MATERIALIZATION.

Can its Manifestations be Simulated?

Experiments that Exemplify what can be Done—Effect of Recent Exposures.

(Special Correspondence.)

Have any of your many readers who have witnessed the phenomena of materialization ever experimented to discover how closely, under the same conditions, the same manifestations may be simulated or duplicated? It is astonishing how quickly many of the illusions which to-day are commonly accepted as materializations, would vanish if the people who witness them could understand what can be done without the aid of spirit power. I do not intimate that all of the manifestations that are classed as materializations can be simulated; neither do I say that they cannot be; but as a Spiritualist I do assert that the evidences of deliberate, intentional, carefully studied fraud has been so often furnished that the policy outlined by the RELIGIO-PHILOSOPHICAL JOURNAL is the only safe course for Spiritualists to adopt.

To make my position more clear, let me illustrate by a case that I have in mind. A person is accepted as a medium for materialization by hundreds. I may say, of earnest, intelligent and educated Spiritualists, wealthy and occupying prominent stations in society; not sensation seekers but earnest, liberal people who are ready to donate freely for the maintenance of the cause.

I mention these attributes not that as Spiritualists they are any better than those who have not these endowments; but merely because such a class ought to be unusually careful in committing themselves to a free and unqualified endorsement of materialization as a reality as witnessed through this medium. Their judgment is formed not upon one séance, not upon a dozen séances; but upon two or three times the latter number. Their united testimony ought to be evidence of materialization. Would your readers believe that manifestations of this nature could be duplicated so minutely that any honest Spiritualists who had witnessed the original would accept the duplicate as having been produced in the same manner? And yet the circumstances outlined are not imaginary; they are actual occurrences. With the permission of the editor of the JOURNAL the names of the principles and a more detailed statement will be furnished. It is but fair to wait until the story can be made complete and all interested have an opportunity for explanation.

There have been many so-called exposures of mediums. I do not like the phraseology. A true medium cannot be exposed; mediumship is a fact too well established to be affected by the exposures of the tricks of individuals who systematically build up a business of simulating spirit manifestations. In their zeal to outdo the spirits these individuals go one step too far; the result is an exposure which ends either with a retirement of the so-called medium who dares not continue, or there is a gathering of credulous friends, a vindication, and business is resumed at the old stand. It is a remarkable co-incidence that these people talk the loudest of the rights of mediums and are the most inveterate enemies of the JOURNAL.

Spiritualists who foster this business by their credulity should reason a little, with the philosophy of Spiritualism as a basis. The inconsistency of many of the exhibitions would be as apparent as they will be when the exposures which are inevitable take place.

Those who laugh at exposures should recall some that have taken place, and which seemingly are forgotten before they have taught the lessons which they should teach. Take the case of Mrs. Bennett, of Boston. Remember how many prominent Spiritualists were outrageously deceived. They had recognized spirits; they had received communications as well as names of spirit friends; paraffine moulds of the faces of materialized spirits were made in full view of the sitters; casts were afterwards made and in many instances

preserved as those of dear friends; spirits even made appointments through mediums to materialize there, and the whole business was admitted to be systematic fraud. It was hushed up and smothered altogether too quickly for the good of Spiritualism. There was much which ought to have been made public. The paraffine mould business was getting fashionable at that time. Several manufacturers had started, but this form of manifestation ceased when the business was so thoroughly exposed. The "spirit" claims of the impossibility of giving manifestations under "test conditions" were verified; they could not. Spiritualists eyes had been opened. A widespread demand for test conditions completely spoiled the business. Materialization is treading the same path.

And this brings me back to the opening paragraph in this article, because such a course is a new departure. Heretofore exposures have been brought about by grabbing the "spirit" and invariably securing the medium. Against such a procedure public sentiment among Spiritualists was rapidly manufactured. It has been intimated to that extent that death is thought to be about the proper thing for an investigator who seeks to know "what is it?" The managers of the leading exhibitions are now armed with revolvers and blisses and where conditions are favorable a policeman's commission with the ornamental badge displayed at séances enables the spirits to masquerade at will. In vain are all these safeguards, for the sacrilegious have dared to duplicate these beautiful manifestations, even to the showing of the medium and several forms at one and the same time.

Not long ago, in company with a number of other Spiritualists, I was present at a séance for exemplification of the work of materialization. The highest degree was worked that evening. It was to receive the illuminated materialization of the Master, the Savior, Mary the mother, and numerous other high personages. I shall have occasion to refer to these manifestations more minutely in another article; suffice it to say that they were perfect duplicates of forms that have been seen at séances of three leading mediums. The JOURNAL did not accept them as such, its offer of test conditions not having been accepted; but others did receive them as materialized mediums. The explanations of surprise were many; and the comments were interesting. That exemplification séances convinced those Spiritualists.

The statement of Spiritualists who seized the medium in Hartford, Conn., her confession and subsequent retraction were superfluous documents to those who had the demonstration before the eyes; and here, too, is another significant fact. With that confession came the claim that mediums at Onset Bay and Boston did the same thing. Since that exposure and confession, illuminated spirits have gone out of style with three of them at least. They are not worn now. Shall we accept the inference, or believe the statement of the sweet singer who tells of offended dignity seeking refreshment in the illuminated spheres and gathering strength for an appearance in renewed beauty in the immediate future? As the immediate future is nearly here I am willing to wait a little.

(To be continued.)

#### HINTS FROM SCIENCE.

Intimations of Immortality as Seen by the Rev. R. Heber Newton.

"Hints from Science of Immortality" was the theme of the Rev. R. Heber Newton at All Souls Church lately. "For one," he said, "I have no confidence in any faith which is not capable of scientific basis. That scientific basis cannot have been laid in unscientific ages. When the age of science comes, however, every faith that is to stand must found itself upon the established order of nature, must be seen to grow out of the very constitution of things. The time is already ripening for a scientific theism. A scientific faith in immortality is at least budding on the great tree of life. Not yet dare I claim to verify this faith from knowledge, but already I think that I can gather such hints from science as suffice to light up my soul with the persuasion that the day is coming when a man shall be able to say: 'I speak of that which I do know, and testify of that which I have seen.' I propose, then, to bring to you to-day a few of the hints which I find in science suggestive of this great faith of immortality. If immortality be a fact, it must be a material fact. We know nothing of life unclad with organism."

An unseen world lies beyond the seen world, up above it; a higher stage in the development of nature, toward which the material creation is pressing. Every most solid form of matter is capable of being sublimated into a spiritual matter. The human body in the laboratory in which life is preparing the materials for a finer body. This unseen world carries every force of the seen world to a higher power. We can scarcely help feeling that when a solid body is volatilized there is a loss of energy. Matter, in passing through the transformation from a lower and sensible form to a higher and invisible form, in reality develops a higher potency. Try to grasp these visions of the force in the subtle forms of matter, and then lay to heart the assurance that if some inner, finer or subtler fluid body, shrouded within this coarser material envelope, frees itself at the touch of death, and passes out unseen into a spiritualized form, that resurrection body holds a far less potency than this body of flesh, but a far higher potency; it thrills with the intensified energy that matter develops when transformed and sublimated. No life of action, of ghostly, dream-like passivity, is visioned to us in the passing of life from the physical body to the spiritual body, but a life of fuller, mightier activity of the unseen world; an organization energized by the transcendent energies of the invisible ethereal spheres; studying them and mastering them as now the lower powers of the fleshly body study and master the lower forces of the seen world.

"This passage from the seen to the unseen world necessitates no loss of material identity. When life comes out from the unseen world into the seen world there is a continuance of identity. Open the seed from which this mysterious development is coming forth. You will find therein a spectral pre-formation of the plant. Wrapped in each tiny seed is the ghost-like form which is to come to the birth in more solid material shape. Is there no hint here concerning the second birth? Do you ask, as the child may ask, but as the man surely ought not to ask—though it is indeed the most commonplace difficulty over which children of a larger growth stumble—how does the ghost get out? What world have you lived in, my friend, not to have seen that the hardest forms of matter are no barriers to the passage, in and out of the subtler forms of matter? When I stand by the death-bed and the solemn moment comes, it is the impudence of my senses which dares to set up a denial of the oldest, most univer-

sal, most deep seated and necessary of faiths, hinted in so many ways from nature, because I neither see nor hear the spirit, passing from the body. If these hints of nature be not illusions, there ought to be further hints of such a spiritual organism in man, as he now lives upon earth. For one, I cannot read the history of man without recognizing in all lands and ages just such hints. I do not claim that at present we can call them more than hints. But to my own mind it seems a certainty that in the weird and eerie phenomena of occultism, mesmerism, and Spiritualism—all of which are as old as man and as widespread as his presence on earth—we have the very indications needed of such a mysterious inner organism. My own conviction is that, out of this strange bewildering region, is coming to us in the next generation the material for a scientific conception of man's nature which will carry in it the promise and potency of a life to come. I look for the day when science will turn priest, and, standing before the veil of the temple of life, shall lift it so far as to let us see into the land not very far off, mystic, wonderful, beautiful."



**MOST PERFECT MADE**

Prepared with special regard to health. No Ammonia, Lime or Alum.

PRICE BAKING POWDER CO., CHICAGO.

ST. LOUIS.

**DR. PRICE'S FLAVORING**

**EXTRACTS**

**MOST PERFECT MADE.**

VANILLA, LEMON, ETC. FLAVOR DELICIOUS. PRICE BAKING POWDER CO., CHICAGO.

ST. LOUIS.

**Lactated Food**

FOR INFANTS AND INVALIDS

A predigested, non-irritating, easily assimilated food indicated in all weak and inflamed conditions of the digestive organs, either in infants or adults.

It has been the positive means of saving many lives, having been successful in hundreds of cases where other prepared foods failed.

FOR INFANTS deprived of mother's milk, or when weaning, it is unequalled.

FOR INVALIDS, either in chronic or acute diseases, it restores digestion and builds up the strength.

Sold by druggists. Three sizes: 25 cts., 50 cts., \$1.00. Send for circulars with testimonials of eminent physicians, public institutions, and many others.

WELLS, RICHARDSON & CO., Burlington, Vt.

**\$250 A MONTH.** Agents wanted. Go best sell. The world is waiting for you. Address JAY BRONSON, Detroit, Mich.

**PISO'S CURE FOR**

**CONSUMPTION**

CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes good. Use in time. Sold by druggists.

**THE WONDERFUL LUBURG CHAIR.**

Library, Reading, Reclining. 60 CHANGES. Price, \$7 and up. Send Stamp for Catalogue.

LUBURG & CO. 143 N. 9th St. PHILA. PA.

**Mason & Hamlin**

**ORGANS:** Highest First Prize at all great World's Exhibitions for eight years. One hundred styles, \$25. to \$100. For Cash, Easy Payments or Rented. Catalogues free.

**PIANOS:** New mode of Stringing. Do not require one-quarter as much tuning as other pianos. The best system. No rattling. Perfect purity of tone and durability.

**ORGAN AND PIANO CO.**

154 Tremont St., Boston. 46 E. 14th St. (Union Sq.), N. Y. 149 Wabash Ave., Chicago.

**NERVOUS DISEASES**

AND

**MAGNETIC THERAPEUTICS**

By JAMES EDWIN REID, M.D.

Cloth. Price, 50 cents; postage, 3 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

**A RATIONAL VIEW OF THE BIBLE!**

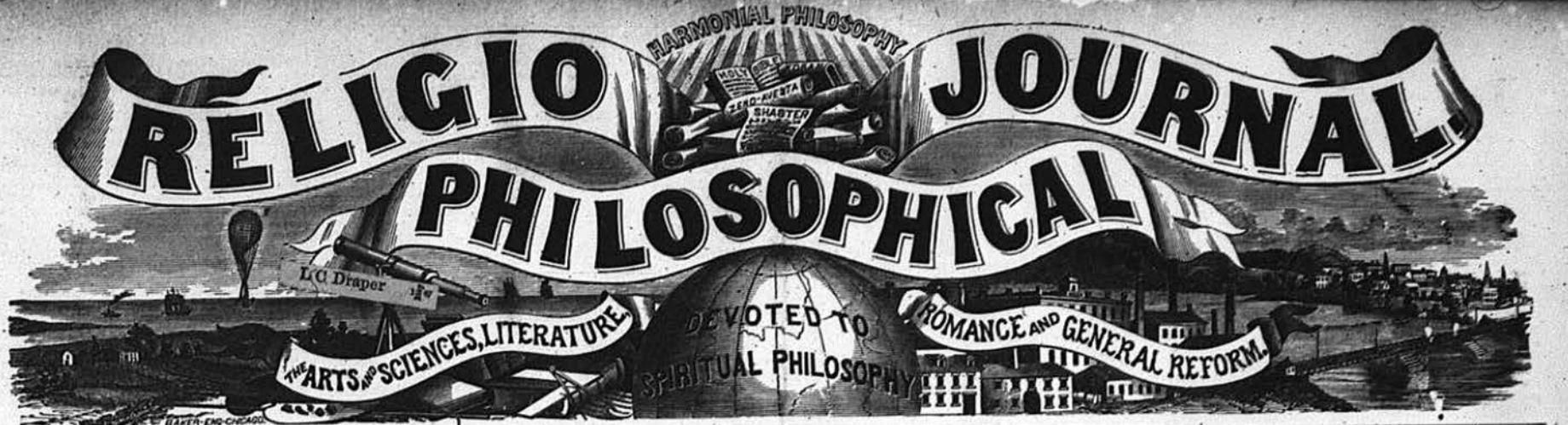
The Truth between the Extremes of Orthodoxy and Infidelity

**The Bible—Whence & What?**

By RICHARD L. WESTBROOK, D. D., LL. D.

CONTENTS: I.—Foundation of the "Authorized" Version of the New Testament. II.—The New Version. III.—The Old Testament. IV.—The Old Testament. V.—The Old Testament. VI.—The Old Testament. VII.—The Old Testament. VIII.—The Old Testament. IX.—The Old Testament. X.—The Old Testament. XI.—The Old Testament. XII.—The Old Testament. XIII.—The Old Testament. XIV.—The Old Testament. XV.—The Old Testament. XVI.—The Old Testament. XVII.—The Old Testament. XVIII.—The Old Testament. XIX.—The Old Testament. XX.—The Old Testament. XXI.—The Old Testament. XXII.—The Old Testament. XXIII.—The Old Testament. XXIV.—The Old Testament. XXV.—The Old Testament. XXVI.—The Old Testament. XXVII.—The Old Testament. XXVIII.—The Old Testament. XXIX.—The Old Testament. XXX.—The Old Testament. XXXI.—The Old Testament. XXXII.—The Old Testament. XXXIII.—The Old Testament. XXXIV.—The Old Testament. XXXV.—The Old Testament. XXXVI.—The Old Testament. XXXVII.—The Old Testament. XXXVIII.—The Old Testament. XXXIX.—The Old Testament. XL.—The Old Testament. XLI.—The Old Testament. XLII.—The Old Testament. XLIII.—The Old Testament. XLIV.—The Old Testament. XLV.—The Old Testament. XLVI.—The Old Testament. XLVII.—The Old Testament. XLVIII.—The Old Testament. XLIX.—The Old Testament. L.—The Old Testament. LI.—The Old Testament. LII.—The Old Testament. LIII.—The Old Testament. LIV.—The Old Testament. LV.—The Old Testament. LVI.—The Old Testament. LVII.—The Old Testament. LVIII.—The Old Testament. LIX.—The Old Testament. LX.—The Old Testament. LXI.—The Old Testament. LXII.—The Old Testament. LXIII.—The Old Testament. LXIV.—The Old Testament. LXV.—The Old Testament. LXVI.—The Old Testament. LXVII.—The Old Testament. LXVIII.—The Old Testament. LXIX.—The Old Testament. LXX.—The Old Testament. LXXI.—The Old Testament. LXXII.—The Old Testament. LXXIII.—The Old Testament. LXXIV.—The Old Testament. LXXV.—The Old Testament. LXXVI.—The Old Testament. LXXVII.—The Old Testament. LXXVIII.—The Old Testament. LXXIX.—The Old Testament. LXXX.—The Old Testament. LXXXI.—The Old Testament. LXXXII.—The Old Testament. LXXXIII.—The Old Testament. LXXXIV.—The Old Testament. LXXXV.—The Old Testament. LXXXVI.—The Old Testament. LXXXVII.—The Old Testament. LXXXVIII.—The Old Testament. LXXXIX.—The Old Testament. LXXXX.—The Old Testament. LXXXXI.—The Old Testament. LXXXXII.—The Old Testament. LXXXXIII.—The Old Testament. LXXXXIV.—The Old Testament. LXXXXV.—The Old Testament. LXXXXVI.—The Old Testament. LXXXXVII.—The Old Testament. LXXXXVIII.—The Old Testament. LXXXXIX.—The Old Testament. LXXXXX.—The Old Testament. LXXXXXI.—The Old Testament. LXXXXXII.—The Old Testament. LXXXXXIII.—The Old Testament. LXXXXXIV.—The Old Testament. LXXXXXV.—The Old Testament. LXXXXXVI.—The Old Testament. LXXXXXVII.—The Old Testament. LXXXXXVIII.—The Old Testament. LXXXXXIX.—The Old Testament. LXXXXXX.—The Old Testament. LXXXXXXI.—The Old Testament. LXXXXXXII.—The Old Testament. LXXXXXXIII.—The Old Testament. LXXXXXXIV.—The Old Testament. LXXXXXXV.—The Old Testament. LXXXXXXVI.—The Old Testament. LXXXXXXVII.—The Old Testament. LXXXXXXVIII.—The Old Testament. LXXXXXXIX.—The Old Testament. LXXXXXXX.—The Old Testament. LXXXXXXXI.—The Old Testament. LXXXXXXXII.—The Old Testament. LXXXXXXXIII.—The Old Testament. LXXXXXXXIV.—The Old Testament. LXXXXXXXV.—The Old Testament. LXXXXXXXVI.—The Old Testament. LXXXXXXXVII.—The Old Testament. LXXXXXXXVIII.—The Old Testament. LXXXXXXXIX.—The Old Testament. LXXXXXXXX.—The Old Testament. LXXXXXXXXI.—The Old Testament. LXXXXXXXII.—The Old Testament. LXXXXXXXIII.—The Old Testament. LXXXXXXXIV.—The Old Testament. LXXXXXXXV.—The Old Testament. LXXXXXXXVI.—The Old Testament. LXXXXXXXVII.—The Old Testament. LXXXXXXXVIII.—The Old Testament. LXXXXXXXIX.—The Old Testament. LXXXXXXXX.—The Old Testament. LXXXXXXXXI.—The Old Testament. LXXXXXXXII.—The Old Testament. LXXXXXXXIII.—The Old Testament. LXXXXXXXIV.—The Old Testament. LXXXXXXXV.—The Old Testament. LXXXXXXXVI.—The Old Testament. LXXXXXXXVII.—The Old Testament. LXXXXXXXVIII.—The Old Testament. LXXXXXXXIX.—The Old Testament. LXXXXXXXX.—The Old Testament. LXXXXXXXXI.—The Old Testament. LXXXXXXXII.—The Old Testament. LXXXXXXXIII.—The Old Testament. LXXXXXXXIV.—The Old Testament. LXXXXXXXV.—The Old Testament. LXXXXXXXVI.—The Old Testament. LXXXXXXXVII.—The Old Testament. LXXXXXXXVIII.—The Old Testament. LXXXXXXXIX.—The Old Testament. LXXXXXXXX.—The Old Testament. LXXXXXXXXI.—The Old Testament. LXXXXXXXII.—The Old Testament. LXXXXXXXIII.—The Old Testament. LXXXXXXXIV.—The Old Testament. L





Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XL.

CHICAGO, MAY 29, 1886.

No. 14

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

- FIRST PAGE.—Mind Cure and Its Delusions.
- SECOND PAGE.—Providential Occurrences. Materialization. Reverend Doctores. Prophecy.
- THIRD PAGE.—Woman and the Household. A New Poem by Poe. The Censurage Lake Camp Meeting. Magazines for June Received. New Books Received. Miscellaneous Advertisements.
- FOURTH PAGE.—Politics and Municipalities. Unitarianism and Spiritualism. Sunday Sermons by Prominent Preachers. State-Writing Phenomena. Joe Castray Again. England in India—The Dark Side. She Had Her Wish. Japanese Spiritualism. Lake Pleasant Camp Meeting. General Items.
- FIFTH PAGE.—Notes from Onset. Resolutions with Reference to Frauds in New York City. General News. Miscellaneous Advertisements.
- SIXTH PAGE.—Meditations of a Hindu Prince and Skeptic. Talking with the Dead. Afternoon Meditations of a Christian Communion. The Religious Outlook. Is There a God? A Curious Incident. Logic versus Facts. Letter from a Christian Spiritualist. Is Theosophy Only for Select Souls? Working Women. The Towers of Silence. Notes and Extracts on Miscellaneous Subjects.
- SEVENTH PAGE.—Immortality. Edition. The Medium Inventor, and His Mysterious Force. The Cause in Cincinnati. The President. Miscellaneous Advertisements.
- EIGHTH PAGE.—Rights of Working Men. Miscellaneous Advertisements.

MIND CURE AND ITS DELUSIONS.

A Lecture Delivered by Prof. Joseph Rodas Buchanan in the Horticultural Hall, Boston, Mass., Sunday, May 2nd, 1886.

(Reported for the Religio-Philosophical Journal.)

I have been told by those who understand the situation, that it was my duty to give the public the true philosophy of the mind-cure theory and practice, especially to correct certain errors which have gained currency. The difficulty in reference to this as well as most other subjects, is that there are too many narrow-minded people, who desire only a limited view of any subject. The narrow-minded man tolerates only one idea. As a theologian he considers everything degrading and sinful but Christianity, and all forms of Christianity obnoxious excepting his own sect. As a doctor, he tolerates nothing but the narrow ideas of his professors, and like Carpenter of England, and the Harvard faculty of Boston, pronounces homoeopathy a fraud, Spiritualism a delusion, and mesmerism nonsense. If a magnetizer, like Baron Dupotel of Paris, he pronounces medicine a false science, and magnetism the only true cure. If a mind cure healer he pronounces all science worthless—the only healing power in the world being the divine spirit guided and administered by himself.

To escape these follies we must recognize all truth, and pay due deference to our brethren in the pursuit of knowledge. I like the patient spirit of the great Chief Justice Marshall. When he had listened for half an hour to a bore, a lawyer present expressed his surprise at the deference he had shown his visitor's remarks. The Judge replied that he considered any opinion expressed by any human being worthy of his respectful attention. So do I—and above all, opinions entertained by any considerable number of people must have something in them, for the human mind cannot tolerate unmixed falsehood, until it has become insane.

SOME ELEMENTS OF TRUTH.

I do believe, therefore, that the mind-cure theory has some elements of truth, and is worthy of attention. But, is it an old truth revived, or is it a new discovery? So far as I am informed there is no valuable truth in the metaphysical mind-cure doctrine, which is not much more than a thousand years old, while all that is really new appears to be totally false. But in the mind-cure practice, there are some good practical ideas developed in the last fifty years by various mesmerizers who call themselves psychologists and electro-biologists, and by Dr. Fahnestock and Dr. Quimby. These are useful hints; but in the metaphysical verbiage called Christian Science, the antique truths of literature are dressed up in the rags of modern delusion and imposture, and completely disguised.

But we should not allow the quackery of ambitious pretenders to prejudice our minds against any species of truth. We should draw a wide distinction between truths demonstrated in practice and the crude notions of ambitious ignorance. Rational mind cure is a valuable department of the healing art, but it has many departments and while we should honor them all, no man ever lived, or ever will live, whose mind is sufficiently capacious to master and comprehend them all. It may be that the angels in heaven comprehend them all. It may be that in some more enlightened age when mankind live on a higher plane these exalted beings will give the higher wisdom of the healing art, but there has never yet been any mediumship quite adequate to this glorious task. Yet I can say that I have never appeared to the spirit world for instruction without receiving a wisdom surpassing that of earthly physicians.

When in the fullness of time that wisdom shall be expressed, it will be widely different from the pedantic technicalities of medical colleges, widely different from the utterance of any church now on earth, and still more widely different from the babblings of metaphysical theorists who would have you believe that they are silent partners in the divine firm of Father, Son and Holy Ghost.

DEPARTMENTS OF THE HEALING ART.

Let us look at the departments of the healing art. There are seven departments:

1. The hygienic, comprising food exercise and the sanitative environment.
2. The hydropathic.
3. The electric.
4. The magnetic.
5. The spiritual.
6. The medical.
7. The mechanical or surgical and obstetric.

Mind cure is a subdivision of the spiritual department, which is one-seventh, and is incapable of being substituted for the other departments. We cannot rationally reject any one of these departments which have been developed by the experience of wise and practical men. No one of the seven forms of therapeutic science can take the place of six other forms any more than chemistry can take the place of six other sciences—geology, zoology, dynamics, optics, acoustics and astronomy.

It requires a competent doctor to master either one of these seven departments, and when mastered it requires the whole seven doctors to make a complete physician. If you are desperately ill and require all the resources of the healing art, it would require the entire seven doctors to bring them to you. If they were liberal gentlemen, they might cooperate for your benefit; but if they were bigots, they would explode in the sick chamber like a combination of fire, oil and gunpowder.

Either one of these departments is rich in accumulated knowledge, and worthy of lifelong devotion. No one man ever came near mastering them, or could honestly say like Paracelsus, "The monarchy of physic is mine." Whoever makes such pretensions now, proclaims himself a much greater pretender or impostor than Paracelsus, and of all modern pretenders there are none so extravagant in their claims as certain metaphysical mind-cure theorists, who occupy only one of the seven departments of the healing art, and only a limited portion of that department.

MIND CURE PRACTITIONERS.

I don't speak of all mind-cure practitioners as bombastic theorists, for some of them are highly intelligent, entirely honest, modest, benevolent, and as free from quackery as the practitioners of any class. They have done a benevolent work, and the memory of their good deeds will long remain as blossoms above their tombs.

And there are those, somewhat fanatical in their faith but profoundly and sincerely religious, for whom I have great respect. They love the Bible, they believe in the Holy Spirit; they keep up that spiritual exaltation of the soul which makes them successful healers, and they diffuse religion as well as health. I have no censure for them, but I do wish they could open their minds to understand the science of the soul, and to comprehend the grander Bible that I adore—the only Bible whose divine authority cannot be questioned—the Bible of Creation, which science interprets.

The better class of mind-cure healers, like Dr. Dresser, look to the Infinite Spirit for aid and influx—and that is a mood of mind which I would commend to all good people, for I cannot set any definite bounds to the good that may be achieved in that way. But I have very little respect for pretenders who would try to supersede all that far wiser men have learned in twenty centuries, by their little modicum of knowledge and their amusing delusion that disease has no existence but in the mind, and therefore, that a little false thinking would dispel it by denying or ignoring it.

A SURGEON NEEDED.

When a wagon runs over you and fractures your leg, a surgeon is needed; it is of very little use to sit down and think there is nothing the matter with the broken leg. When a child cannot be born on account of long hindrance, and we need either a pair of forceps or a cesarean section, to bring it into the world, it would be insane to tell the mother there is nothing the matter, and sit down to help her by thinking it is all right until she dies. These Boston follies differ very little from the vagaries that we sometimes hear in lunatic asylums, and they help the city of Boston to acquire the reputation of having more cranks to the square mile than any other portion of the United States. This peculiarity is beginning to be noticed. Mr. James, in his graphic novel, The Bostonians, speaks of one of our eccentrics as a "confused, entangled, inconsequent, discursive old woman, whose charity begins at home and ends nowhere, and whose credulity keeps pace with it."

CREDULITY OF CERTAIN CLASSES.

The credulity of certain classes in Boston is like an eddy whirlpool that sucks everything into it. Mrs. Howe's Woman's Bank was a good illustration; and there are many before me now who personally know that there is no spiritual impostor so basely cunning and mercenary that he may not find pockets to follow him and patrons to line his pockets with cash. Ask them and they will

tell you, for it is no secret. If there is any class of swindlers who ought to serve their country in the State's prison as a warning, it is they who steal the livery of heaven, and who by their frauds cast a doubt upon the fact of spirit return, and thus dishonor and betray the noblest movement of the age, the dearest revelation of the 19th century.

I saw not long since a melancholy illustration of the metaphysical folly. A lady of considerable intelligence, though not a very well balanced mind, was dying with consumption. It had been preying on her life for years. Her cough was frequent and distressing. As the drowning catch at straws, she seized the metaphysical doctrine and even tried to persuade me to adopt it as a matter of policy and money making. With her strong will she forced my mind to assent to it. She decided that she was well; that there was nothing the matter with her. "If it will cough," said she, "let it cough. It does not affect me. I am well." Poor creature; she kept on coughing and dying by inches until in a few weeks she was placed in her coffin.

This form of the metaphysical doctrine is too absurd to admit of argument. It is not propagated by reason, and therefore it is hard to reason people out of a delusion into which they were not led by reason. It is propagated not by reason, argument or science, but by animal magnetism or mesmerism, power like other epidemic delusions. You cannot reason one of Prof. Carpenter's mesmerists out of any delusion which he has imposed upon them. And the mesmerist power which can extract three hundred dollars from a pocket book in return for a mass of mystical verbiage, and for a set of doctrines the sum total of which could be honestly and completely stated and explained in one hour, and still hold the allegiance of most of the victims, though not all, after their money has been absorbed, belongs to the highest walk of the mesmerist art, and has probably never been surpassed—not even by the performances of magnetic politicians and confidence men, nor even by Joanna Southcott a hundred years ago, who made her followers believe her inspired and that she was soon to become the mother of a savior of the world. The Boston prophet is not ambitious to be the mother of a savior, but prefers to be a savior herself, for she is inspired and deified. I know a bogus medium who will assume to be Jesus Christ, but the metaphysical prophet is the embodiment of God himself.

MESSIAH AND THE CRANKS—MRS. PERFECT-SAINTE.

But Mrs. Perfect-Sainte has so many absurdities, some of them are kept in the back ground. It is not generally understood that in her kingdom of metaphysical bosh we are not only perfectly free from disease, but are entirely divine and free from sin, for we are all not entities but Godities. God cannot be sick and cannot be a sinner; there are no sinners, for Mrs. Perfect-Sainte assures us there is no wickedness in the realm of truth, "and there is no other realm." So there is no evil, no sin, no repentance, no remorse, no work for the conscience, no depravity, no atonement, no hell, no devil, no angels or spirit (either in or out of the body), no charity except to convince people that they are well—not a single feature of what is called Christianity, either in theory or practice, nor a single element of common sense. It is, in fact, a kind of sublimated pantheism Yankeeified into a financial scheme for enriching its dupes by selling the great secret called Christian Science, which pleases the vanity of the ignorant and credulous by converting them in a few lessons into saints and philosophers who can look down with pity upon all mankind.

The science, so-called, amounts only to this: that an Infinite Spirit exists or rather an Infinite Idea, and that the Infinite has a female mouthpiece who is a part of himself, only this and nothing more; and when you agree that she is the deified teacher whom you are bound to obey and pay, your education is complete. All other sciences are only imaginary—what she calls errors of the mortal mind—for there are no sciences, as all sciences relate to matter (and matter has no existence) except psychology which relates to souls; and there are no souls, therefore there are no sciences but the one science which she sells for three hundred dollars, which informs us that there is nothing but God, and therefore can all be expressed in five words.

INVENTION OF DR. QUIMBY.

The practical part of this theory which is all that has any common sense, was developed thirty years ago by Dr. Quimby of Portland, when in practicing mesmerism and clairvoyance he found that, like Prof. Carpenter and others, he could control his patient's mind, making him feel himself well, and thereby restoring his health, which he called his short-hand method.

Long ago Mrs. Perfect-Sainte became his patient and was cured by him. Of course she got hold of the theory and practice which was then honestly practiced; and when Dr. Quimby died and his companion and follower, Dr. Dresser, decided that he would not take up the mantle of the departed, Mrs. Perfect-Sainte discovered that by dressing up this theory as Christian doctrine and joining the warfare of Christian bigots against Spiritualism, she could enter a golden bonanza. Hence she speedily transformed herself from a Quimby patient into a Boston Messiah, and patching together a pantheistic theory, she had the hardihood to call it Christian.

In calling it Christian, they are gliding refined brass, for the doctrine recognizes neither bodies nor souls nor diseases. Christianity and common sense do recognize bodies, souls and diseases as realities for which we must work.

THE EARLY CHRISTIANS.

The early Christians did their healing without charge, in sincerity and humility. Calling this Christian Science which is neither religious nor scientific, reminds me of Queen Elizabeth's description of an unsatisfactory feast; that the soup was cold, the ice was hot, and everything but the vinegar. The way some of these Christian scientists love one another is not like the love of Calvin for Servetus. The hatred of rival practitioners at the headquarters is equalled only by the hatred of science. Never since the proud Moslem is said to have darkened ancient civilization by burning the Alexandrian Library, has there been a more hideous imitation of his policy in a petty way than in the crazy warfare against science of all kinds in Boston, especially against medical, mesmerist and spiritual sciences. If it could be as successful as it is contemptible, it would bring back the dark ages. Mesmerist and spiritual science explain the whole foundation of the new theory, and, therefore, its disciples are warned against them, for such studies would open their eyes, and all who open their eyes are excommunicated. As a perversion and degradation of Christianity, and a blind crusade against science and philosophy, the darkest ages of history furnish nothing more pitiable than what is falsely called Christian Science. Like other delusions, it has been propagated by mesmerist power, and when cool reflection comes it will die out like other delusion, and be denounced by all rational mind cure healers. Its strength lies in personal magnetism; in the ability of pretenders to find passive impressionable subjects, and make them regard their teacher as a divine guide, however ignorant she may be.

EMERSON COULD NOT TEACH HER.

When one of these self-chosen prophets was advised by one of her pupils more enlightened than herself to read the writings of Emerson and other eminent authors, she replied that "Emerson could not teach her anything." "Nobody can teach me anything," said she; "they might possibly revive some ideas that are dormant in my mind, but they cannot teach me anything. I am a great woman." And yet these self-sufficient pretenders generally are profoundly ignorant of the whole circle of sciences, and dread the approach of anything honestly scientific, especially the questions of an honest seeker for truth.

A FAMOUS MIND-CURE HEALER, AND ARSENIC.

Mind-cure students and practitioners sometimes discover the exceeding meanness of their knowledge, and seek my instruction to learn the rational truth about mind cure and about the operations of soul and body, but this alarms these teachers who forbid it positively. These follies seem hardly worthy of serious discussion. They are only fit for ridicule. In the days of reconstruction in South Carolina, when cornfield negroes who could neither read nor write nor speak decent English became legislators, we used to hear of the bottom rail being on the top. I think in Boston the bottom rail is very ambitious of getting on the top. A somewhat famous mind-cure healer, ignorant though not dishonest, was visited by a very intelligent and well educated clergyman, to whom he expounded the doctrine that all diseases were caused by our imagination only, and that poisons destroyed our lives only because we thought they were poisons, and believed they could kill us.

The clergyman did not ask him if aqua fortis would be entirely harmless on the skin, if we all believed it to be olive oil; but asked him why arsenic was poisonous, no matter what we thought. He insisted that it was poisonous only because we believed it was. "But," said the clergyman, "how was it with the first man who was poisoned by it before anyone knew the qualities of arsenic?" The mind-cure philosopher thought that might be owing to the appearance of the plant; that probably in some stage of its growth its appearance produced the idea that it was poisonous. "But," said the minister, "you are mistaken, for arsenic is not a plant, but a mineral." That ended the discussion. Is it possible, you may ask, that such a deluded ignoramus as this should set himself up as a leading philosopher to instruct the entire world in the profoundest subjects of human thought? It is possible in Boston!

And yet all these ignorant and ambitious pretenders have that healing power which in some degree is inherent in every human being, and as the community generally know very little of the healing power of man over his fellows, they are ready to accept any cure made by innate power as a proof of the unintelligible theory.

The only books on this subject that I have seen, which are worthy of notice, are those of Dr. Evans. His writings have been very widely circulated, and contain a great deal of good thought, for he has no sympathy with the metaphysical nonsense of which I have spoken, and yet, unfortunately, men who sail out on the shoreless ocean of the mysterious are liable in time to lose their anchor, and even their compass and rudder, and Dr. Evans is no exception, for he has evidently lost his scientific anchorage, which I greatly regret in the case of so worthy and intelligent a gentleman.

THE CURRENCY OF MIND CURE.

The currency of mind cure is mainly due to the production of cures under a new name, in a way that does not alarm orthodox prejudice. The people who hear of these do not reflect that they are only getting the old cures under a new name.

The healing which is not medical or mechanical, is performed by the power of the soul, or as some have called it, psychodynamia. They who are gifted in that way succeed, whether they call it spirit cure, mind cure or magnetic. But in all the annals of mind cure, nothing has been done equal to what was done before, by spiritual and magnetic healers. The majority of their cures were made by the hand, and it was with the early Christians, but those whose power goes out of the body had without contact, and often heal in a moment. Dr. Newton was the very antithesis of the metaphysical people—simple, unpretending, benevolent and deeply religious, following in the path of Jesus as

(Continued on Third Page.)



BY THOMAS HARDING.

That "Faith" which is based on past experiences, and the knowledge that the thing in which we have faith is similar in character and essence to other things which, upon previous investigation, we have found to be true, is quite a different faith from that which has no foundation in knowledge or experience, but is simply the creature of impulse and selfish superstition. The former is ennobling; the latter is degrading, and those who search for truth and wisdom, should be careful to make the distinction.

Providential occurrences (or fortunate circumstances which occur just in the nick of time) are the subjects of much study. I do not expect to throw any new light upon them or propound a positive theory respecting them; but merely point out a few of the difficulties which the physical scientist or atheist must encounter when he sets aside the psychological and deific aspect of the question, and relegates them to the domain of physical causes; and although my style of presenting my ideas may appear to be positive and self-sufficient, yet my arguments are, at best, but negative ones. Like other thoughtful persons, I can ask a great many more questions than I can answer.

All the occurrences of our lives, whether ordinary or extraordinary, may be studied scientifically, philosophically or psychically. The matter of fact, man, who prides himself on his "common sense," of course prefers taking the physical-science view of them, and imagines that those who take any other do not possess "horse-sense," and when he appeals to Humboldt and reminds us that the "universe is governed by law" he thinks that he has driven a nail in a sure place, and clinched it so thoroughly that it can never be withdrawn.

The philosopher strokes his beard and sagely considers moral and social bearings; he has a retort of his own in which he analyzes, and from which he infers. He accepts the discoveries and conclusions of the scientists as to physical causes, but he goes below and above; he considers the qualities inhering in the soil from which the scientist evolves his "pastures green," and he follows the petals of every scientific flower as they are wafted hither and thither by the winds of thought, and he so applies his knowledge as to cause it to deserve the name of "practical wisdom."

The physicist regards scientific discoveries as matter very important in the field of human well-being. He touches the hand of the philosopher as one near of kin, but he contemplates an interior essence and looks at the soul of things. He says to the scientist: "Brother, you are correct as far as you go. May the application of your discoveries evolve much good in this antiscientific and superficial world." To the philosopher he says: "Brother, you are wise in your conclusions, and where your wisdom is accepted, those impulsive and selfish ambitions which have drenched the world in tears and blood, will measurably disappear and give place to social harmony, based on the knowledge that the happiness of the whole is made up of the moral and physical well-being of each."

But the physicist perceives that he possesses a soul or spirit which acts upon his physical part; which, physical, in its turn, reacts upon the soul or spirit within. He perceives also that there are other souls and spirits, embodied and disembodied, each working out some little end of its own, yet one which is essential to some great and general purpose. But does he stop there in his researches? No! for he perceives within him an incomprehensible and indefinable something operating in, upon and through his soul or spirit, somewhat as the soul acts upon this body; that this indefinable something causes a change in his aspirations and desires; that the soul grows by this vitality within itself (life within life, a soul within a soul, "God" in man), and he perceives more and more clearly the insignificance of self and the inestimable value of that occult and indefinable something by which, when he enters in to the *Sanctum Sanctorum* of his being, he is enabled to contemplate, not only in himself, but in all persons, conditions, principles and things. Why this he discovers in time that his own wisdom is foolishness; that his best laid plans often come to naught; that wealth may change to ashes in his hand, and that his foes may be those of his own household.

The physicist perceives occurrences transpiring here and there, for which the scientist and philosopher cannot account, and he knows that invisible spirits are frequently the agents in their production. He observes that "law" is simply a mode of action, and never did any thing; that it is the vital principle or intelligent force acting according to law, which does the work; and that this is equally true, whether this force inheres in the matter or exists outside as an intelligent entity. He knows that there are a great variety of laws; that many which are known to exist are not understood; and that many are not known the operations of which amount to "special providences" to us, because of our ignorance respecting them. There always is something beyond and yet that something which is present in the soul seems ever striving to shape for us and for the world a higher destiny.

Many Spiritualists have fallen in the habit of arguing very much as materialists do; they say that we and our affairs cannot be reached directly by the higher wisdom and power, or by the slow process of law; that there is nothing "providential," and that prayer has no efficacy; and this in the face of facts occurring before their eyes every day. We are every day soliciting our neighbors to do something for us, and having our "prayers" answered. Every day some one is desirous of ascertaining the truth about immortality, and gets the knowledge by or through the suspension of some law, or through its supersession by the introduction of another law, with which he is not acquainted; and yet we are told that "the law maker cannot afford to suspend one of his laws" although to supersede a law is virtually to suspend it. I extract the following from a recent contribution to the JOURNAL: "No matter how unselfish your character, how pure and unselfish your purpose, if you embark on a rickety, unseaworthy vessel, and encounter a tempest in mid ocean, you will founder and go down to a watery grave, and under circumstances where pirates, in a sound vessel will weather the storm and reach a haven in safety;" and the writer adds: "Facts analogous to these are occurring every day." Yes, indeed they are, and facts diametrically the opposite occur also, very often it happens that it is the old rickety tub that survives the storm and the splendidly appointed ship that goes to the bottom. Frequently it happens that it is our strong and healthy child who dies in youth, while the weakly and sickly child lives on to old age.

Of course the former is more likely to occur. Law governs, and a good judgment is our

best guide through life's vicissitudes; but extraordinary diseases require extraordinary remedies and extreme need often awakens great power to save. While we should be sorry to see Spiritualists descend to superstition and cant, we would be equally sorry to see them bury sentiment and a reasonable religious belief under a soulless infidelity. Those who delight in using such language as that above, quoted may be good scientists and profound philosophers, but if they are not much acquainted with those secret workings of the indefinable in their own souls, by which their subject gains a knowledge of his shortcomings, and is introduced to instruction and a guardianship which the world can never give nor take away.

To supersede one law by the introduction of another is virtually the same as suspending it, but to be more definite, I shall relate a case of what Spiritualists call levitation; the orthodox would doubtless apply to it the euphonious term of a "special interposition of divine providence," and it certainly was a providential occurrence for me; one for which the material scientist cannot account, and one which I shall ask the Atheistic Spiritualists and Law-supreme-men to consider, and I shall make it a case in point from which to argue my case.

I was returning home late one night from our grocers. I had a package in each hand. The night was one of the darkest I had ever seen, so much so that I could not see the white paper package in my right hand. To shorten the distance I usually walked part of the way along the railroad, or from Chicago street south to that on which I live, Congress St. There is a cattle guard where the road meets our street. I had passed all the street lamps, (as I live on the extreme southwest corner of the village); there are no lamps so far from the center of town. There was a disagreeable rain falling and I hastened on, but entirely forgot the existence of the cattle guard right on my way. Now I "accidentally" touched my foot against one of the long longitudinal bars, and discovered that I was on the cattle guard. I was greatly alarmed. I could do nothing to save myself, both my hands being occupied with grocery packages which I held; but I was lowered down quite gently to a sitting posture on the sharp edge of one of the bars. Then I felt around as well as I could to ascertain where I was, when to my amazement I found that I had walked the entire length of the guard and all that was necessary for me to do was to lay the packages out of my hand on our street and set up. At the rate I had been walking, taking short quick steps through the darkness, I must have taken six steps on nothing, so to speak. I have since measured the guard and the length of my steps and so calculated; indeed, half another step would probably have taken me quite across, and I should never have known how I got across that cattle guard.

Those who understand how spirit interpose sometimes to save people, will at once explain this matter by saying that some spirit friend or guardian saw my danger, and having a knowledge of the law of gravity, and knowing how to supersede it, interposed to save me from a dangerous fall, which in my state of health and strength, might have terminated fatally, or at the least entailed upon me much suffering. Although there is not much sentiment or poetry to this explanation I am willing to accept it as a matter of fact. The spirit operating in this instance undoubtedly possessed a knowledge of physical gravity and knew how to overcome it. Now shall we stop there? Certainly not, for there are other spirits, still wiser than that one who understands how to overcome the law by which he overcame the law of gravity, and thus we might go on from wiser spirits to wiser, and from these to still wiser, until we at length find spirits who are able to overcome every law of which we can form a conception, and that long before we reach the "great white throne" of our childhood dreams. Thus Spiritualism teaches us not to place implicit trust in our own unaided judgment, and what is called "religion" teaches modesty also.

Who will venture to limit the power of the spirit? Things which appear miraculous to us, because of our ignorance, may nevertheless be done strictly according to law. Who will venture to circumscribe the power of "will"? What can we know about a world, with all its potencies, which is beyond our ken; or who will assert that it can go thus far and no farther? In faith not!!

The farmer gets sick at harvest time, but he arouses up his energies and says, "I haven't time to be sick," and starts for the field, and works it off. The same sickness attacks him in winter when he hasn't much to do, and he goes to bed and sends for the doctor, and it takes him six months to get well again. Now the scientist well says that in the former case it was the power of a strong will which saved him; that his exercise overcame the law of disease in his case; but shall we stop there? Certainly not, for if that strong will, in its degree, was able to overcome this law of disease, a stronger will would overcome a more powerful disease; and so we might go on and on, until we are compelled to admit that all diseases and the laws relating to them, could be overcome if the will were but sufficiently strong; and if we are capable of conceiving of an infinite will power, we shall be capable of believing that all law is controllable by such, and thus we may perceive Almighty power, or what is called "the will of God."

As over law, is in effect to acknowledge that supreme will is triumphant over all things, and it conducts us to the omnipotent "God" of the religionist.

To make Spiritualists infidels would not be an easy task; they see that the physical laws of nature are being continually set aside in their phenomena; they believe in an infinite variety of characters and degrees of progress, and in innumerable degrees of intelligence, wisdom and power in the Spirit-world. The Spiritualist above all others ought to pause and consider before declaring anything impossible, or outside the reach of that power and wisdom which dwells supremely in that world of soul-power, soul-wisdom and soul-sympathy. But extremes meet sometimes, and it is but a step from unqualified submission to authority, to the license of lawless thought. A desire to establish our reputation amongst men, may be the forerunner of that higher condition wherein we become solicitous to form our character upon the substantial basis of sterling worth.

But we all ascend the spiritual staircase step by step, and our present tendency to search out causes is a prophecy of the future. That spirit of antagonism and love of combat which we all inherit has its use, although it may prove the very Satan of our nature if not restrained by a judgment purified by spiritual experience and strengthened by patient thought.

The idea of a superintending "providence" is a consoling one; the idea that even spirit friends and guardians can sometimes intervene in our behalf, when it is out of our power to save ourselves is a sweet idea and a true one. What a sense of freedom it imparts to know that we are creatures of law, not subject to punishment for our mistakes, or to trial and condemnation for our errors; but that elevated spirits, in a higher sphere are ever lending their aid in our weakness, ever pitying our infirmities, ever endeavoring to impart to us ennobling thoughts, ever inspiring to deeds of virtue. The iron laws of physical nature are indeed, in and of themselves, rigid and inflexible; but they are often softened and shaped to meet the requirements of an hour, and this through the power of almighty love. The faith loving soul triumphs over circumstances, when mere scientific acumen and philosophic calculation would bring defeat and disaster.

To the soul's eye there is law above law, wisdom above wisdom, love above love, power above power, and the higher controls the lower, as the greater contains the less. Even here, on this voyage, there is a pilot's hand on every helm, and although some few ships founder at sea, yet the vast majority reach a haven of safety and deliver, each, its valuable cargo at her destined port.

Ask not why mankind is thus and thus; (The world of cause is unexplored by us) Or why convictions are so long delayed When truth is ever in a manger laid? Pilots themselves may not be always wise, Or ruling power still their need supplies; Or wayward bars may for a time withstand The gentle pressure of the pilot's hand; And hopes and fears together must entwine Around our souls, to work the plan divine.

Sturgis, Mich.

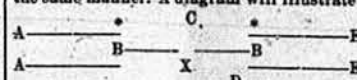
## MATERIALIZATION.

Interesting Particulars with Reference to Impositors.

(Special Correspondence.)

In the previous article I outlined the new departure of exemplifying the work of materialization by imitating its manifestations. The names of the so-called mediums whose phenomena were duplicated were withheld; but the many Spiritualists who have attended these exhibitions are not slow to furnish them. The interest has been deepened greatly by added proofs of gross fraud on the part of another one whose advertisement as a materializing medium has for many months ornamented the columns of more than one spiritualistic journal. It is more than a year that she has successfully deceived at least nine out of ten who have attended her seances. Her name can add but little force to the lesson to be taught; however, it may be best to give it, to avoid confusion. It is Mrs. Fairchild.

In the summer of 1885 she was a prominent figure at the Onset Bay camp meeting. In the fall she returned to Boston and in January took an elegant suite of rooms on Waltham street. Here she held afternoon and evening seances to the number of seven a week. They were well attended and seats were on a dollar. The seances were held in the front parlor the back parlor being shut off by folding doors as is usual in many residences. Over these doors were drapery curtains the centre of which were in view. At one side of this centre was the cabinet from which the materializations were supposed to come. To prevent the possibility of entrance from the rear parlor, strong staples were driven in both doors and a heavy held them together secured by a padlock. Upon this padlock postage stamps, sealing wax, or whatever you wished could be placed. The two doors at their joints could be treated in the same manner. A diagram will illustrate:



AA and EE are the walls separating the rooms, between and into which slide the folding doors, BB, parting at the centre at the point where the X is shown, and here the padlock was placed. D is the point where the cabinet stood, which, it will be seen, is on a line with the joint of the sliding doors and the walls. At the same points in the room C where the stars are shown was the key to the mystery. C was the room which the sitters didn't see. Those who applied were refused upon various pretexts. If they had gone in there they would have found that there were no steps on the sliding doors to prevent their moving beyond the centre except the movable stops which were temporarily placed at the points marked \*. These were removable at the pleasure of the operators in room C. When the seance commenced the stops were in place. The rooms were examined, the door under the cabinet examined. Attention was called to the fact that the cabinet did not stand opposite the centre of the sliding doors, and also that if the doors did open at the centre or the drapery curtains part at the centre, the form could be seen entering the cabinet. Then the lights were turned down, the organ commenced its murmurings, the sitters sang or otherwise contributed to the noise necessary to generate the "atmosphere" which the spirits used in materialization. Under this cover the operator in room C removed the stops and both doors, padlocked together and moving as one piece slid from the walls EE on that side to the walls AA on the other side, leaving of course an aperture directly opposite the cabinet D. Of course the whole performance is now plain. The materializations were made ready in an ante-room adjacent to the room C

and at will they could go to and fro from the seance room. These conditions have been observed for four months past and when the reader considers the number attending each seance, and that over one hundred seances were given, some slight idea may be gained of the money coined by her from the people who have been deceived. It is only three weeks now since she vacated these apartments leaving behind the proofs of the possibility of deception which were at once apparent to any investigator. Attention to the nature of the manifestations was directed by frequent quarrels between two sons of the alleged medium. A single incident will illustrate. At the close of an evening at which a present had been made to one of the materializations the quarrel was violent after the sitters had departed. "I was Black Hawk and it belongs to me," said one; the other as steadfastly maintained that he was the young lady who received them any way and he was not going to part with them. The dispute was settled as usual by the intervention of the strong arm of maternal authority. Other incidents which would be ridiculous if they were not painful as exhibitions of spiritualistic credulity are frequent in number. One old gentleman, well-known in the community, who is merely a type of many others, had received Alice and Phoebe Cary very often and sometimes held one upon his knee. They brought Martha Washington one afternoon. They told him she had never materialized before; but they found her at the gate and brought her down because this particular old gentleman was the only one who could furnish the particular atmosphere in which she could materialize. Could anything be more ridiculous and painful at one and the same time? I might illustrate with other incidents. The city is full of Munchausen stories which are just as sensible as this; and the probability of a particle of truth is equally strong.

The subsequent developments are none the less interesting. The departure of the crowd gave hope that she had gone out of the business; but she has returned and hoisted her flag, business resumed at a new stand, and once again the show is in progress.

A few days ago she visited the lady of the house and saucily ordered her to go to the office of the *Banner of Light* and tell them that the stories of sliding doors, boys' quarrels, finding chemicals and other evidences, were untrue; otherwise she would do this, that and the other. The lady ordered her from the house and at once went to the *Banner of Light* office and told them of the interview, ending by a declaration of even more than I have here furnished. The senior member of the firm also called to examine the surroundings. In addition to other visitors the representatives of two other spiritual papers have called and have possession of all the facts I have related and more too. Will they be published? Have Spiritualists and the public a right to demand it in all fairness? And those who have been deceived so outrageously ought they not to investigate thoroughly and never cease until justice is done? Away with the puerility which attempts to excuse such trash with the plea that spirits made them do it—that spirits used their bodies and guided their actions, and therefore it was a spirit manifestation. Has not the time come for action on the part of Spiritualists? Are these mountebanks to flourish in sensuality supported by the dollars of credulity, while reliable test mediums adopted as instruments of the Spirit-world are neglected in poverty and suffering? Only the past week in Nashua, N. H., another Boston woman who has successfully figured as a materialization medium was captured in spite of the club wielded by her husband; and the exposure, full and complete, is apologized for by a correspondent in a Spiritualist paper on the ground that it was a transfiguration, and therefore a spirit manifestation. The materialization power had given out and so they used the medium direct and while using her she was detected. This bold apologist does not say why the spirit could not have foreseen the exposure; but if this point had been dealt with it is supposable that the cry would still be, "The spirits did it for a purpose."

There are those who question the advisability of even attempting to expose the frauds that are perpetrated in the name of materialization. They claim that no good will come of it and that credulous Spiritualists are not convinced. In proof of their position they cite the statements which usually follow an exposure to the effect that it does not explain the experience of some of the individuals who have at other times witnessed the so-called materializations. If the range of vision is narrowed to a few persons or to the results of a single case their assertions may seem well-founded; but it is the effect upon the large army of Spiritualists who know none of the parties interested. They read whatever is to be said and formulate their own deductions, and when they learn how trickery has succeeded even in a single instance they are apt to keep one eye directed to the impossibility of its presence at any seance which they may attend in the future. It is astonishing as well as gratifying to note the change in sentiment in this particular length of time and the dogma of the infallibility of mediums was so generally accepted that it was rank heresy to even raise the question of doubt. To-day the most prominent Spiritualists openly criticize and denounce the methods adopted or in other words the conditions maintained at these materialization seances. Those who ten years ago were absolutely denying the possibility of any trickery, to-day are sufficiently progressed to admit that it does take place and try to explain it as a phase of spirit manifestation. It has been a process of development, and the RELIGIO PHILOSOPHICAL JOURNAL has been a most important factor as an educator.

Boston, Mass.

## REVEREND BOYCOTTERS.

BY W. WHITWORTH.

Here in Cleveland, Ohio, there has recently been given a remarkable phase of the boycott principle; no less than an attempt on the part of certain Methodist and Congregational ministers to conspire into a combination for the suppression of Sunday newspapers. A regular manifesto was drawn up and published of the boycott intended, and a time set forth when the fulminations of these lesser popes were to be thundered into the heads of their several congregations from the pulpits. So vigorously were the reverend gentlemen assailed, however, that new light would seem to have broken in on their contracted understandings, and the boycott has not yet been carried out. The reverend gentlemen are quite indignant at the term boycott being applied to them. But as it was distinctly announced that they would demand with all the emphasis of pulpit authority that their congregations must not buy, touch nor read Sunday newspapers, why their

action did not constitute as complete a boycott conspiracy as those of workmen instituted anywhere in the land, does not readily appear.

The first thing that will strike the intelligent mind is the eminent foolishness of the project. Suppose they succeeded in shutting off the issue of Sunday newspapers, would there be any less harm in securing either secular books, magazines or newspapers on Saturday evening for perusal on the so-called Lord's day? If the perusal of a paper issued on Sunday would be bad, in what sense could it influence more perniciously than if read on Monday or Tuesday? A wrong is a wrong, no matter on what day committed. If a man thrust his hands into filth on Saturday, would it give any less of defilement than if accomplished on the Sabbath? And so of moral stains; they stain as deeply at one time as another, with no reference to the times or seasons of their occurrence. If it was claimed that the sin or harm came from the purchase of the paper, it can be answered that that was momentary; if from perusal, that falls to the ground before the fact that precisely the same order of reading could be secured at a late hour of Saturday night, and reserved for use on Sunday. In truth, such action can only be characterized as straining at a gnat and swallowing a camel. Of the latter, we point to the circumstances, that in front of many of the churches are strung a long row of carriages, on every Sabbath morning, whose drivers and footmen are kept outside in listless idleness, while the pious owners are keeping holy the day in the near-by pews; and that street cars are in large part run on Sunday to accommodate church-going people, whereby great numbers of men are not only denied the bodily rest they greatly need from their exceptionally long hours of toil, but debarred all chance of attendance in a place of worship, or other opportunity to improve their minds. Is not this rank hypocrisy, as well as gross Phariseism? Is it not the old spirit of Phariseism that Jesus of Nazareth felt so strongly called upon to rebuke, in consequence of their inordinate desire to lick the outside of the platter clean while leaving all within full of rottenness and dead men's bones? It does seem as if the same old spirit of intolerance that has obstructed progress and endeavored to dwarf the souls of men through all the ages, by theological bigots, is still rampant in our latest civilization. Not content with appeals to men's reason, they are everlastingly striving to put chains on their bodies and fetter their intellects, to the backward level of their own narrow creeds. Why cannot they see that in laying such inordinate stress on the sanctity of one day of the week they lead to the natural inference that wrong-doing is not half so pernicious if committed on any of the other days. On no other hypothesis can it be explained why so many church-going people, who are great sticklers for the strictest Sabbath observance, are given to abominable chicaneries in their business dealings, and other loose morals during the rest of the week. We are certain this clerical boycott will not succeed.

Cleveland, Ohio.

## PROPHECY.

To the Editor of the Religio-Philosophical Journal.

I am glad to know that some ministers of the Gospel are progressive in nature, and in their sermons treat subjects of a scientific nature. In this city the Olive Branch Congregational Church is not an aristocratic house of worship, but its pastor, the Rev. Ira R. Hicks, is a man who stands very high as a minister, and he is especially noted as a close student. Mr. Hicks comes to the front just now as having, in a series of sermons, told his congregation all about the recent great storms early in January last. He presented a chart setting forth in a simple manner that disasters were coming. The chart is based upon the theory of planetary equinoxes, and the dates of the equinoxes are indicated by figures, the periods of greatest disturbance by large figures, the periods of weakest by small. On the chart the equinoxes of all the planets are placed in regular order, so that at a glance one can see not only when an equinox occurs, but when two occur in conjunction. The large figure 12 for the month of May appeared on the chart, and some time ago Mr. Hicks called at the Signal Office, and putting his finger on the date May 12, told Sergeant Weber, to mark that date and watch the effects of the equinox, which he said would cover a period of two days before and three after the equinox. That Mr. Hicks' warning was justified the fearful record extending from the 10th to the 15th of May shows.

On Wednesday, after the Kansas City tornado, Mr. Hicks wrote another prediction saying that there would be a "Twenty-four hour cycle for three or four days, in which storms would repeat themselves." If the accounts of the terrible storms since Wednesday up to last night have not verified his prophecy Mr. Hicks says there is no value in any kind of records. In regard to the rest of the months, the storm chart presents the minor cycle of Vulcan as occurring on the 24th and the major cycle of Mercury on the 21st. These two equinoxes happening together, Mr. Hicks says that about those dates there will be another series of disturbances of marked energy.

The three sermons of Mr. Hicks, elaborating his theory, were delivered at this church some weeks ago. At the conclusion of the sermons on April 19, resolutions were adopted by the congregation thanking the lecturer for his discourses, and acknowledging the remarkable confirmation of his theory in the disturbances which the resolutions declared had been "foretold by him several weeks ago." The resolutions closed with a request to all to secure these charts and watch the predictions. They were then signed by the Board of Trustees and formally presented to Mr. Hicks. Mr. Hicks said:

"Of course I feel gratified that the storm chart has been verified, but I dislike to be misconstrued. I am not doing this for money. I don't care about this thing at all, except that I want the public to get the advantage of this great truth, which will be of such benefit to mankind. It is nothing absurd or technical. As printed on the chart, it can be understood almost at a glance, and let me say that if it were understood there would be fewer of these great disasters to human life. I tell you that if the school teachers in Kansas City had known what I did the day of the cyclone, and had not dismissed the school when they saw the clouds gathering, they would deserve to be tried for the lives lost. If the public will only study this chart I will look for wonderful benefit to the race."

St. Louis, Mo.

## Horsford's Acid Phosphate, A RELIABLE ARTICLE.

Dr. E. CUTTER, Boston, Mass., says: "I found it to realize the expectations raised, and regard it as a reliable article."



## Woman and the Household

BY HESTER M. POOLE.  
(106 West 29th Street, New York.)

## JOHN'S WIFE.

A young wife stood with her hand on her brow.  
And looking around the little room;  
"Nothing but toil forever," she said,  
"From early morn till the light has fled,  
If you only were a merchant now,  
We need not live by the sweat of our brow,  
Feeling away, spoke shoemaker John:  
"We never see well what we're standing on."

A lady stood by her husband's chair,  
And quietly passed her hand o'er his hair;  
"You never have time for me now," she said,  
And a tear-drop fell on the low bent head.  
"If we were only rich, my dear,  
With nothing to do from year to year,  
But amuse each other, oh, dear me!  
What a happy woman I should be!"  
Looking up from his ledger, spoke merchant John:  
"We never see well what we're standing on."

A stately form, in velvet dressed—  
A diamond gleaming on her breast;  
"Nothing but toil for fashion," she said,  
"I'll sometimes wish that I were dead,  
If I might cast this wealth aside,  
And be once more the poor man's bride."  
From his easy chair, spoke gentlemanly John:  
"We never see well what we're standing on."

## DOMESTIC SERVICES.

The best form of household life is that where the service is so simple, and so much is done outside the roof, that the house-mistress needs little or no help. Work is reduced to its minimum; a part of the cooking and the washing are done in bake-houses and laundries, which are managed by experts more skillfully and economically than in separate homes.

Where help is needed, there enters care, responsibility and waste. We take the Irish or German girl, who has wrestled in her own life and by her heredity, with the powers of darkness in the shape of poverty, oppression, poor food, ignorance and superstition. The natural tendency of Old World life, like slavery, tends toward servility and treachery, the reaction of which is impertinence and brutality.

In the Divine Economy, we are, for the time being, their teachers and helpers. They sorely tax our patience and gentleness. From the mud-walled huts of Ireland where Bridget grew happy and dirty on buttermilk and potatoes, it is a great change to the thrifty farmer's home or the village cottage. Her senses are untrained, she is awkward, unintelligent, wasteful. If the housekeeper had the strength of Bridget added to her own experience, she could dispense with extra service. But from early morning there is a round of petty details which it is impossible for one pair of hands to do. John wants well cooked food, and a variety of it. His sturdy frame is nourished through an ample stomach, and the danger is that it may be too well fed, rather than too ill. He cannot be satisfied with oatmeal or potatoes or soup and bread. He wants the best of beef, a variety of vegetables, and too often plenty of pie and pudding, washed down by big cups of tea and coffee.

The developed woman and able housewife will skillfully suit her diet to the work and the temperament of her John. She will also see that the children are nourished on plain, substantial food. The nervous, fretful, sickly children of too many American parents, show that a great deal of ignorance prevails regarding health laws, even among educated housewives. But education does not yet mean an apprehension of the best way of keeping this tenuous in which the spirit lives for a while, at its best condition.

## A GREAT LACK.

Here are where Spiritualists as a class are weak. They regard the spirit as an entity imprisoned in the body, with which it has no vital connection. At least, this is done too much practically, no matter what may be the theory. It takes little thought to see that it is of the greatest moment what we eat and drink. Out of the finest essences of the body, are eliminated the fabric of the soul. Can pork and whisky and tobacco nourish a refined spirit garment? The sluggish, coarsely fed brain is devoid of the power of inner sight. The spirit is clogged and stifled. Sensual pleasures reign supreme. The Spiritualist, after feeding grossly, has gross conceptions of the future state. He wants materializations alone as the proof of immortality. He must have some thing he can see and handle, for his inner senses are veiled to the sweeter, finer evidences of deathless affection. There is no soaring into an atmosphere of exalted communion, where heart speaks to heart through the still small voice which is unheard of others. He is more material than spiritual. He haunts circles for fleshly evidences of an unshaken existence.

I mean no reflection on materialization, which is satisfactory and genuine as a proof of spirit power, nor criticism on those marvellous mediums who supply such proof. But I mean to say that other and more spiritual testimony can come to almost any one, in the sacred privacy of his or her own home, by following the laws of purity and health.

The wife and mother can do much, by her oversight of the dietary of the family, to bring the two worlds nearer together than most believe it to be possible.

## GOOD TESTIMONY.

Among other proof of the truth that women gather too much in cities, is the following letter from a citizen in Washington Territory to the editor of the Woman's column. He states anew what we have so often declared—the necessity of a distribution of working women over the West. The letter is given verbatim, with the omission of the name.

PALOUSE CITY, WASHINGTON TERR.  
May 1st, 1886.

DEAR MADAM—In your department of the JOURNAL, I find you setting forth the condition of those women who depend upon the needle for a living, and a suggestion that an organization for supplying means to distribute them throughout the country where they are wanted, at remunerative wages, be established.

Having been a resident of Washington Terr. for the last twenty years, I can speak of our need here. It is impossible to get one-half the household help or "hired girls" that the country demands, though wages are from three to five dollars per week. My wife and I are living eight miles from the city; her health is poor, but we find it almost impossible to get a woman to live with us, though we can give a good home, simply because girls that work out can find places in towns where company is easy of access, which they prefer to the country.

Again, I came from the East where women were almost universally employed as teachers. Yet here men teach nearly all the schools, in small country districts as well as in villages. It looks very much out of place to see stout, healthy men teaching twenty-five or more scholars, in suburban districts, at wages varying from twenty-five dollars to

forty dollars per month, either with or without board. Such are the facts.

My nearest neighbor, a man with a farm and family, goes five miles to teach, this summer, and returns home each day, at forty-five dollars per month.

We are in Eastern Washington on the Idaho line. Now since the Chinamen are driven out, who were employed as housekeepers or cooks, there is still greater demand for the labor of women.

Again, nearly one-half of the farms, ranches, so-called, are in many parts entirely destitute of the female element, as the owners are unmarried. Any good women who are not afraid to work can find good husbands here. Yours, H. A.

## A New Poem by Poe.

A correspondent of the New York Critic recalls general attention to a poem published some years ago in the Dispatch of Kokomo, a little town in the State of Indiana. The poem is—or was—in the possession of an inhabitant of Kokomo, whose grandfather kept an inn in Chesterfield, a little village near Richmond, Va. One night a young man, who showed plainly the marks of dissipation, appeared at the door and requested a room. None could be given him. He retired, and the inn people saw no more of him; for the following morning, when they went to call him to breakfast, he had disappeared, leaving only a book, on the fly-leaf of which was the above poem, "written in Roman characters, and almost as legible as print itself." The manuscript contains not an erasure or a single interlined word, and is signed "E. A. P." The peculiarity of the writing, the description of the young man, and the characteristics of the poem, point to Poe as the author. The evidence—external and internal—is in the opinion of the correspondent, Mr. Brenner, to render the authorship more than probable—almost certain. The poem is entitled "Leonie," and is as follows:

Leonie—angel named her,  
And they took the light  
Of the laughing stars, and framed her  
In a smile of white;  
And they made her hair of gloomy  
Midnight, and her eyes of bloomy  
Moonshine, and they brought her to me  
In a solemn night.

In a solemn night of summer,  
When my heart of gloom  
Blossomed up to greet the comer  
Like a rose in bloom;  
All forebodings that distressed me  
I forgot as joy caressed me  
(Lying joy that caught and pressed me  
In the arms of doom.)

Only spoke the little sleeper  
In the angel tongue:  
Yet I, listening, heard the whisper:  
"Songs are only sung  
Here below that they may grieve you—  
Tales are told you to deceive you—  
So must Leonie leave you  
While her love is young."

Then God smiled and it was morning,  
Matchless and supreme;  
Heaven's glory seemed adorning  
Earth with its own gleam;  
Every heart but mine seemed gifted  
With the voice of prayer, and lifted  
Where my Leonie drifted  
From me like a dream.

## The Cassadaga Lake Camp Meeting.

To the Editor of the Religio-Philosophical Journal:

The date of the annual picnic and Sunday Assembly has been fixed this year in June 5th and 6th. Damon's orchestra will furnish the music for the dances Saturday afternoon and evening; and Damon's Cornet Band will enliven the Sunday morning and afternoon services. It is positively announced that Charles Dawbarn, of New York City, will occupy the platform on both days of this meeting. This will be a welcome announcement to the friends who will be privileged to listen to his inspiration. The seventh annual camp meeting will open July 31st, closing August 30th. The following are the speakers engaged: (O. P. Kellogg, Miss Jennie B. Hagan, G. H. Brooks, J. Frank Baxter, Mrs. H. L. Lake, Walter Howell, J. J. Morse, Lyman C. Howe, Nellie Brigham, R. S. McCormick, Clara Watson, A. B. French, Mrs. R. S. Little and Mrs. S. E. Bishop. Among the mediums positively engaged are E. W. Emerson and W. A. Mansfield. It may be said that all phases of mediumship will be represented. The celebrated North-Western Orchestra of Mendocino, Pa., have been engaged for the entire season. From the reputation of this sterling organization the concerts given daily will be a great feature in themselves. The children's department has been placed under the supervision of Mrs. E. W. Tillingham, who has a reputation as a competent and thorough instructor. Camp meeting circulars will be ready for distribution about the first of June. IDA M. LANG, Secy.  
Fredonia, N. Y.

## Magazines for June Received.

THE MAGAZINE OF ART. (Cassell & Co., New York.) The frontispiece of the Magazine of Art for June, is Constable's Hay-Wain. Guilford is the subject for a most interesting pen and pencil study. This paper is followed by one on Alexander Cabanel. A paper on Some English Carriages, is illustrated by curious cuts. The Cottage Countess, is the subject of the paper on The Romance of Art. An article that will interest all metal workers is on Celtic Metal-Work. An important contribution to this number is an article on E. S. Morse's Japanese Homes and their Surroundings. The work of Her Royal Highness the Crown Princess of Germany, shows she is a clever artist. A paper on Needlework as Art, and a copious supply of notes, close a very entertaining number.

THE QUIVER. (Cassell & Co., New York.) The current number of The Quiver has for its frontispiece a children's May party. Opposite is a picture of the Martyr's Child, accompanied by a poem. This is followed by an interesting paper on the False Prophets of the Past. Among the descriptive articles is Navydom in the North, and A Curious Church History. In the way of lighter food we have a continuation of the serial. There is also more than the usual supply of poetry and pictures and The Quiver is full of short stories.

THE JOURNAL OF HEREDITY. (Chicago, Ill.) Contents for April: Natural Law; Our Defective Population; Character Building; Ralph Waldo Emerson; It runs in the family; Temperaments and Teeth; Alcohol and Primitive Man; Tobacco Inheritance, and much more instructive and interesting reading.

BASTARD. (D. Lothrop & Co., Boston.) Short stories and illustrations will amuse the little ones this month.

The Governor of New York has signed the bill permitting women to practice law.

## New Books Received.

LIGHT ON THE HIDDEN WAY, with an introduction by James Freeman Clarke. Boston: Ticknor & Co.; Chicago: S. A. Maxwell & Co. Price, \$1.50.

SELECTIONS FROM THE TABLE-TALK OF MARTIN LUTHER. Cassell's National Library, No. 15-New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Price 10 cents.

The warmer weather often has a depressing and debilitating effect. Hood's Sarsaparilla overcomes all languor and lassitude.

The Christmas Card, a prize essay by Miss Janet Huntington McKelvey, with an introduction by L. Prang & Co., Boston, is out in pamphlet form and will interest many. It will be mailed free to any address by applying to the Fine Art Publishers, L. Prang & Co., Boston.

An article by Austin Dobson, illustrated by Henry Sandham and Alfred Dawson, will be the opening paper in the June Century. It is entitled "A Literary Ramble, along the Thames from Fulham to Chiswick"; and the paper contains a "timely" map of the University course.

The female of a pair of eagles which have been in captivity in Toledo, O., for six years, laid an egg on the 15th of March and another the day following. Then she began sitting on the egg, and never left the nest until Tuesday last, when a pair of eaglets were found to have been hatched. They are strong and apparently healthy. Eagles rarely breed in captivity.

George W. Carleton, whose name, for more than a quarter of a century has been identified with American books and authors, has retired from business, and from the publishing firm of G. W. Carleton & Co. The business will be continued as heretofore, by the remaining partner, G. W. Dillingham. Mr. Carleton, with his family, will spend the summer in Europe.

Piso's Cure for Consumption is the best Cough medicine. 25 cts. per bottle.

## Hood's Sarsaparilla

Combines, in a manner peculiar to itself, the best blood-purifying and strengthening remedies of the vegetable kingdom. You will find this wonderful remedy effective where other medicines have failed. Try it now. It will purify your blood, regulate the digestion, and give new life and vigor to the entire body. "Hood's Sarsaparilla did me great good. I was tired out from overwork, and it toned me up." Mrs. G. E. SIMMONS, Cohoes, N. Y. "I suffered three years from blood poison. I took Hood's Sarsaparilla and think I am cured." Mrs. M. J. DAVIS, Brockport, N. Y.

## Purifies the Blood

Hood's Sarsaparilla is characterized by three peculiarities: 1st, the combination of remedial agents; 2d, the proportion; 3d, the process of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown. Send for book containing additional evidence. "Hood's Sarsaparilla tones up my system, purifies my blood, sharpens my appetite, and seems to make me over." J. P. THOMPSON, Register of Deeds, Lowell, Mass.

"Hood's Sarsaparilla beats all others, and is worth its weight in gold." I. BARRINGTON, 130 Bank Street, New York City.

## Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass.

100 Doses One Dollar.

20 CTS. will buy AMEN'S MASTERY OF THE PEN—a guide to self-instruction—superior to any other. Sent by mail on receipt of \$1. Sample taken. Address R. A. MUNSEY, 41 Warren St., New York.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

CATARRH

Also good for Cold in the Head, Headache, Hay Fever, etc. 50 cents.

COMPOUND OXYGEN

Cures Lung, Nervous and Chronic Diseases. Office and Home Treatment by A. H. HART, M. D., Central Music Hall, Chicago.

PRICES REDUCED. Pamphlet, Testimonials, etc., mailed free.

GIVEN AWAY! SEWING MACHINES.

100,000. Newest and Best. Black Walnut, Drop Leaf Table, Cover 3 Drawers and Pull Out at 45°.

25 Subscribers to THE WESTERN WORLD.

T. J. Dodge, Magnetic Healer. 5000 Treats at his

RIVERSIDE

Mineral Springs, Hamilton, Ill. Patients and Boarders. Give Cures. Also physical and magnetic cures with \$1. Moving Cures. Hot Water Cures. Health Tracer free.

WM. T. STEAD,

A LIFE FOR THE PEOPLE.

Reprinted from the London edition, with an introduction by MISS FRANCES E. WILLARD.

Everybody should have this book, and get the truth of the matter. Sent post-paid on receipt of 10c.

DANIEL AMBROSE, Publisher.

69 Dearborn St., Chicago, Ill.

THE INDEX

A RADICAL WEEKLY JOURNAL.

PUBLISHED AT 44 BOYLSTON ST., BOSTON, MASS.

Editors: W. J. POTTER, J. E. UNDERWOOD.

CONTRIBUTORS:

Prof. Fritz Adler, John W. Chadwick, M. J. Savage, F. M. Holsted, W. H. Spencer, Mrs. E. D. Channing, Mrs. Anna Corbin, Spencer, Caroline E. Dale, Mrs. Sara A. Underwood, Miss M. A. Harshbarger.

The Index is devoted to the increase of general intelligence with respect to religion; to foster a nobler spirit and quicken a higher purpose, both in the society and in the individual; to stimulate knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for greed, civility for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal good for narrow selfishness.

In brief, to hasten the day when true and rational thought shall take the place of dogmatism and superstition throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public action.

The relations of Religion to Modern Science, and to Social Science and Philanthropy, the Relations of Universal Religion to the Social-Science and the Relations of Religion to the State, will receive particular attention.

Terms, \$5 per annum in advance. The new subscribers, \$1 for six months. Specimen copies sent gratis. Address: The Index, 44 Boylston St., Boston, Mass.

## For Liver Disorders

And for all affections of the Stomach and Bowels, prompt relief and cure are afforded by the use of Ayer's Cathartic Pills. They easily correct slight derangements of these organs, and are of incalculable benefit in chronic cases.

I have been using Ayer's Pills, in my family, for over three years, and find in them an effective remedy for Constipation and Indigestion. We are never without these Pills in the house.—Moses Greiner, 72 Hall St., Lowell, Mass.

For years I have been subject to Constipation and Nervous Headaches, caused by Indigestion and derangement of the Liver. After taking various kinds of medicine, I have become convinced that Ayer's Pills are the best. They have never failed to relieve my bilious attacks in a short time, and I am sure my system retains its tone longer, after the use of these Pills, than has been the case with any other medicine I have tried.—H. S. Sledge, Weimar, Texas.

Ayer's Cathartic Pills are the safest and best medicine I ever used for Bowel Complaint. I have never known them fail to cure this disorder. They have been peculiarly effective, in my family, in all cases of Liver

## And Stomach Troubles.

Ayer's Pills are prompt and mild in their action; they gently stimulate the liver, and always leave the bowels in a natural condition.—Philip Caldwell, Beverly, Mass.

After sixteen hours of intense suffering with Bilious Colic, I took Ayer's Cathartic Pills. In half an hour the pain in my stomach and bowels subsided, and I quickly recovered.—R. S. Heatfield, 63 Chestnut St., Providence, R. I.

For nearly five years I was a confirmed dyspeptic. During the last three months of this time my life was a burden to me. I had no appetite, became pale and emaciated, and was unable to work. I tried various remedies, but found no relief, until I began taking Ayer's Pills. A few boxes of this medicine greatly improved my appetite, restored my liver and stomach to a healthy condition, and my food now digests perfectly.—Ernest Lewis, 43 Main St., Lewiston, N. Y.

Ayer's Pills have cured a case of Chronic Dyspepsia, here, which resisted other remedies, and had become a very serious affliction. The cure is remarkable, and has created a sensation in this locality.—S. R. Jones, M. D., Brighton, Mich.

For a number of years I was greatly troubled with Dyspepsia. I became weak, nervous, had no appetite, and there were but few kinds of food my stomach would bear. After taking a number of remedies, without obtaining relief, I began to use Ayer's Cathartic Pills, and, at the same time, commenced dieting. This treatment effected a complete cure.—Jeremiah W. Styles, Fort Madison, Iowa.

## AYER'S SUGAR-COATED PILLS,

CATHARTIC.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists.

GET THE BEST  
**MASON & HAMLIN**  
"MATCHLESS"—FRANZ LISZT—"UNRIVALED"  
ORGANS AWARDED HIGHEST HONORS AT EVERY GREAT WORLD'S EXHIBITION FOR SEVENTEEN YEARS ONLY AMERICAN ORGAN AWARDED SUCH AT N.Y.  
100 STYLES! \$22 to \$300  
FOR CASH EASY PAYMENTS OR RENTED.  
CATALOGUES & PRICE LISTS FREE.  
"MUSICIANS GENERALLY REGARD THEM AS UNEQUALLED"—THEODORE THOMAS.  
**ORGANS AND PIANOS.**  
THE MASON & HAMLIN CO. BOSTON NEW YORK CHICAGO

## VIOLIN-OUTFITS.

WE have made arrangements with one of the largest Importers of VIOLINS in the United States, who have an immense stock they must turn into cash. They have allowed us to offer at a terrible sacrifice (provided we do not mention their name in the transaction). We wish to dispose of this entire stock as soon as possible, and we offer to send a

Complete Outfit, consisting of one Italian Violin in Box, Bow & Teacher,

(such as usually sells for \$12.00) to any person sending us \$2.00. This includes crating for shipping and forwarding to express office. Remittance can be made by Draft, P. O. or express Money Order.

Prairie City Novelty Co., 45 Randolph St., Chicago, 1

CONSUMPTION. SHORTHAND

I have a positive remedy for the above disease, by the use of the most powerful medicine ever used. Indeed, as strong as my faith in its efficacy, that I will not fail to cure every case of Consumption. No risk is incurred in trying this remedy. Give express and P. O. address. DR. T. A. SLOCUM, 101 East 8th, New York

NOT CORNS

LIEBIC'S CORN CURE WILL CURE

All kinds of hard or soft corns, calluses and bunions, causing no pain or soreness, dries instantly, will not soil anything, and never fails to effect a cure; price 25c. Liebic's Corn Salve sent by mail prepaid on receipt of 50c. The genuine put up in yellow wrappers, and manufactured only by JOH. H. HOFFLIN, Druggist, Minneapolis, Minn.

IRON BEDSTEADS

With polished brass trimmings, in a variety of styles and sizes.

From fancy beds for nice rooms, down to cheap, strong ones for servants.

UNION WIRE MATTRESS CO.

Saleroom 229 State Street, Chicago.

A SUPERB OFFER.

A First-Class Sewing-Machine,

In connection with

A First-Class Weekly Paper.

A Singer Pattern Machine, perfect in all its parts, from frame, cover, two drawers and drop leaf of black walnut, and the CHICAGO WEEKLY JOURNAL one year for \$16.00.

The same Machine, but with half cabinet case of black walnut, eight drawers and drop leaf, and the CHICAGO WEEKLY JOURNAL one year for \$20.00.

EVERY MACHINE WARRANTED FOR 5 YEARS

Full particulars given to the

Chicago Weekly Journal

Send post-card for

SAMPLE COPY

which will cost you nothing.

JOHN R. WILSON,

PUBLISHER,

Chicago Evening Journal,

159 & 161 Dearborn St.,

Chicago, Ill.

## "THE NIAGARA FALLS ROUTE."

"There is but one Niagara Falls on earth, and but one direct route to it."

Trains stop at Falls View, near the brink of the Horseshoe Fall, where the finest view is obtainable without leaving the cars, across the gorge of Niagara river on the great steel double-track Canadian Bridge, the greatest triumph of modern engineering, and connect in quick dispatch, at Niagara Falls and Buffalo with the New York Central and Hudson River, the only four-track railroad in the world.

Patented Cars through without change from Chicago, Toledo and Detroit to Buffalo, Niagara, and New York. Niagara, Toronto, Buffalo, Niagara, and New York. Also from Detroit to Cleveland via Lake Shore Landings from Toledo, Cleveland, and Buffalo.

Trains leave Chicago at 8:00 a.m., 9:00 a.m., 10:00 a.m., 11:00 a.m., 12:00 p.m., 1:00 p.m., 2:00 p.m., 3:00 p.m., 4:00 p.m., 5:00 p.m., 6:00 p.m., 7:00 p.m., 8:00 p.m., 9:00 p.m., 10:00 p.m., 11:00 p.m., 12:00 a.m.

Send stamp for "Spectacular about Niagara," illustrated, or 15 cents for "Facts and Figures about Niagara," illustrated. Also for 15 cents, "Great Niagara River" will be sent. In addition, send for 15 cents, "Spectacular about Niagara," illustrated, or 15 cents for "Facts and Figures about Niagara," illustrated.

For information regarding routes, rates and accommodations apply to any agent of the New York Central or Hudson River R.R. Co., or to the Niagara Falls Route.

A. J. WICKERY, C. W. WICKERY, A. J. WICKERY & CO., Buffalo, N. Y.



## Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

By JOHN O. BUNDY.

## TERMS OF SUBSCRIPTION IN ADVANCE.

One Copy, 1 year, \$2.50.  
6 months, \$1.25.

SINGLE COPIES, 1 CENT. SPECIMEN COPY FREE.

REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Draft on either New York or Chicago.

DO NOT IN ANY CASE SEND CHECKS ON LOCAL BANKS.

All letters and communications should be addressed, and all remittances made payable to JOHN O. BUNDY, Chicago, Ill.

Advertising Rates, 30 cents per Aline line. Reading Notice, 40 cents per line. Lord &amp; Thomas, Advertising Agents, 45 Randolph Street, Chicago. All communications relative to advertising should be addressed to them.

Entered at the postoffice in Chicago, Ill., as second-class matter.

## SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, May 29, 1886.

## Politics and Municipalities.

As a rule the experience paid for is prized by the purchaser, but looked upon as worthless by all others. The most valued lesson paid for by nations, states, municipalities and individuals are those which might have been obtained without cost were the experience of others considered of any value. In this rapidly growing country should the new cities forming be guided by the experience of their predecessors, how much future trouble would be avoided. How to control municipalities under our form of National Government, is a study which receives but little, if any, thought, from our so-called statesmen; while the men who build these cities are too busy with individual efforts to bestow the attention necessary to their most vital interest. Hence the cities of the United States are governed by the lowest grade of politicians known. A class of men unable to gain a respectable position among the solid men of the town, turn their attention to demagoguery, and for a brief time float upon the surface as rulers. In their attempts to rise higher in the political scale, they fail and are lost sight of, while the effect of their misrule remains, and their places are filled by another set from the same class of political weaklings. Year after year the same story is told; the young cities follow the evil ways of the older, making no effort to profit by their experience. All this comes from the method adopted to select city rulers.

While directly or indirectly all nations must be, and are, governed by political parties, supporting or opposing the reigning power, it would be unnatural to have the politics of one nation applied to another, and on general principles parties be the same throughout the civilized world. The absurdity of this can be seen at a glance, yet the voters of this country cannot, or will not, see the folly of applying national politics to municipal affairs, and so continue to carry on city elections by parties organized simply to oppose or support the government at Washington, without the slightest regard to the general welfare of growing cities, which in their way requires as much care as the national government, and are of far more importance to the inhabitants and tax payers. The municipalities of America are the weak spots of the Republic, will not be denied. Our rural districts are called upon no doubt are, the bone and sinew of the country, but the cities are the heart, and at the heart disease will begin, to be followed by disintegration. While the thinkers of all parties will admit this, only spasmodic efforts are made to correct the evil, which is persistent, and cannot be cured by any process other than one similar to that which sustains it—organization and work.

Organizations should look only to the present welfare and future prosperity of Chicago; to its systems of sewage, water, parks, boulevards, tunnels, bridges, smoke and health; to the comfort of the million of people who are shortly to be its inhabitants; to a municipal service formed for the general good of home rule without reference to national politics. Cannot such organization be formed and continued as well as political ward clubs? Cannot the active citizens of the several wards form associations or clubs, with the purpose of discussing the affairs and necessities of the city, and at the proper time nominate for office candidates whose reputation, earned by honest and successful toil in their own affairs, will be a promise, that they have some qualifications to conduct the affairs of the public?

Form an organization of this kind on the same plan that political clubs are formed, in country and city, with a determined purpose that national politics shall be eliminated from purely local matters. There are "young demo-

cratic" and "young republican" clubs, led, as a rule, by office holders and office seekers. Now let "young citizens" come to the front and form clubs in every ward and throughout the country; get the encouragement and aid of our present Citizens' Association and the Commercial Club in forming such organizations. Do not wait till the eve of an important local election, and then, disgusted with the action of the two National parties, attempt a Citizens' movement when it is too late. Form like the two bodies just mentioned. Be an honor and a power in the city, and compel the political parties to, at least, select candidates worthy the respect and confidence of those who elect them, and pay taxes to support them.

Spiritualism emphasizes the fact that all which tends to make men better, happier, more just and virtuous here, molds their state and progress in the next life for the better, and that no lightning change of heart or conduct at the last moment can insure immediate happiness in the world to come. Spiritualism in its broad and comprehensive sense embraces all that affects mankind, here and hereafter; it is the philosophy and science of life. Hence all matters relating to the welfare of the public are more or less directly within the line of the JOURNAL's scope. Hence we shall from time to time give our views on subjects which we consider of general importance, and worthy of the thought of the best citizens of this and other cities, if they can but rise above the claims of mere partisan politics.

## Unitarianism and Spiritualism.

Under the above heading the *Christian Register* of May 13th quotes from the RELIGIO-PHILOSOPHICAL JOURNAL an editorial of the previous week and comments as follows:

Nearly every religious movement has its special emphasis. It has been the special work of Unitarianism to develop and illustrate the ideas of freedom and progress in religious thought, and also on the ethical side to emphasize the importance of character rather than creed. The development of the doctrine of immortality has not been especially committed to its care. Yet this always has been, and we trust always will be, one of the great doctrines to which Unitarians cling; and they have done their full share in presenting the idea of immortality to the faith of the Christian world in the light of rational and ethical conceptions. It has been the special aim of Spiritualism, on the other hand, to develop the idea of immortality on another basis of proof, and to make that the cardinal doctrine of its philosophy. Unitarians have looked with interest upon the work of Spiritualists, and have waited to see to what extent they could succeed in demonstrating by indisputable evidence the claims of their philosophy. Spiritual phenomena are to-day the subject of deep and earnest investigation. Spiritualists have succeeded in exhibiting the depth and reality of the world of mystery by which we are surrounded. If they shall succeed now in reducing this mystery to positive knowledge, Unitarians will rejoice in adding such knowledge to their faith.

We are so accustomed to carping and shallow criticism, without any quelling of what we say, and with only a fragmentary and absurd statement of what our critics allege that we say, that the *Register's* method is a refreshing variety and a welcome change from the monotony of misstatement and misconception. It actually makes fair quotation of the matter on which it speaks, and makes its comments in good faith, in courteous language, and with an aim and desire to reach the truth!

We have expected, if our life on earth lasted to a somewhat advanced age, to be respectfully treated and fairly quoted by some religious newspaper, but the coming of this apparently far-off event is really a startling surprise. It is true that we have had brief and inconsequent paragraphs quoted and even commented, but this is the first time that anything of really vital consequence has been treated in this way, and therefore we make a note of it. All the more noteworthy is it as following some plain criticism of ours in months past on the agnostic chip which one feels in the words of some Unitarian clergymen. The progress of thought has reached a stage in which the avoidance of a fair and earnest investigation of the facts of Spiritualism, and of the great truths to which they lead, either makes a man wrap his cloak of bigotry closer around him, or walk into the mists of materialism, and seek light from "the pride of science, falsely so-called." The last is the danger of all "liberal Christians," so it seems to us.

The *Register* says of the Spiritualists "shall succeed in reducing this mystery to positive knowledge, Unitarians will rejoice in adding such knowledge to their faith." We would suggest that, deducting the margin of uncritical proof and of fraud, there still remains a mass of evidence which will stand the test of strictest scientific sifting (if it be fair as well as strict; the only true scientific method) greater than the evidence of any modern scientific discovery, and this is solid basis for positive knowledge. Let those ignore it who will, it stands and will stand.

While believing in the good Scripture: "Let every man be fully persuaded in his own mind," we would turn all thoughtful minds toward this great matter for which the time is ripe and which the world needs. Especially do we feel that Unitarians and all "liberal Christians," having left behind many dogmatic limitations, have reached a point where, if they do not turn toward Spiritualism, they will be dazed and chilled by agnosticism and lose the triumphant power of emphasizing and affirming great spiritual realities.

In all this, while plain and frank, we would be just and fair, especially when we meet justice and fairness in return, for thus can our own errors as well as those of others, be discovered.

William Emmette Coleman has been appointed Corresponding Secretary of the Golden Gate Religious and Philosophical Society of San Francisco.

## Sunday Sermons by Prominent Preachers.

Last Sunday the Rev. Dr. John Hull preached an old-time sermon, worn threadbare and very dilapidated, at the First Presbyterian Church. He claimed that the business of the preacher was to deliver the Gospel message as he received it, not to tinker it to suit the times. "What would be thought," he said, "of a Governor-General of India who would, before delivering a royal message to the people, turn it into verse. The Gospel message is one that all could deliver. It is the life-work of the minister to preach Christ crucified, and it is the duty of the elders and members of the church to do the same so far as lay in their power. It is not a matter of ordination, but of information."

At McVicker's Theatre Dr. W. H. Thomas preached to a large congregation from the thirteenth chapter of Hebrews, second verse: "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." "We should be more liberal in our thoughts," he said, "about our neighbors and believe that in the unfamiliar and unknown there is more of good than of evil. That is the lesson the Bible means to teach, though it does not mean to teach us that we should give up all watchfulness. Some of the angels who come to us might need restraining and arresting, as, for instance, those foreigners concerned in the late riots; but their descendants will prove to be factors in adding to the strength and glory of our great country. If we realized our spiritual being and that we are already in eternity we would be more liberal and better in every way and come to believe that good would result from even evil in the end."

The Rev. R. W. Bland at the Wabash Avenue M. E. Church preached a sermon on the philosophy of the feelings. He prefaced his remarks by a request that the members of his congregation do their shopping in the forenoon of Saturday, thereby allowing the stores to close in the afternoon. "This," he said, "was to further a general movement for the benefit of clerks, and to allow them some recreation Saturday so that they might participate in the services of the Sabbath."

He regretted to see ministers of the present forsaking the precept of the Bible, and trying to move their hearers to good solely by preaching of happiness and the love of God. He thought fear a powerful motive to redemption, and that the fear of future punishment and endless misery should be held up to sinners to cause them to seek salvation.

The Rev. Frank M. Bristol of Grace M. E. Church lectured on the subject, "Strikes," taking his text from Nehemiah: "So built we the wall.... for the people had a mind to work." "I cannot see the manliness, the Christianity, or the benefit of the strikes that have recently distressed the country and this city in particular," said the speaker. "Strikes are a curse and not a blessing. They benefit nobody. For 30,000 men to stop work in Chicago; for 250,000 men to stop work in this country is evil and people cannot blind their eyes to it. A strike is a calamity, worse than a failure of crops, equal to a war. The recent strike is costing the country more than the War of the Rebellion. In wages alone it has cost in two weeks \$30,000,000, for the month \$50,000,000; more than the enormous expenditure of a month of war. The 30,000 men on strike in Chicago have lost \$1,000,000 in wages."

The Rev. William B. Leach in his sermon at the Lincoln St. M. E. Church defended Chicago. He said: "We are a city of churches as no other of like inhabitants. Our moral and spiritual interests are behind none in America. Great men, evangelists, vast enterprises come because of our intelligence and our willingness to protect and aid. Let the haymarket massacre forever give to the world the assurance that Chicago is the home of a law-abiding people."

Rev. W. H. Bolton preached in the First Methodist Episcopal Church on "The Devil's Criticism." "Job was a wealthy politician," said the preacher, "the wealthiest man in the east. The fallacy of Satan's criticism is clearly shown. Job was not religious because he wanted to be wealthy, but he loved and feared God. 'Put forth thy hand and touch him,' Satan. God put him in Satan's hands and he became homeless, penniless, childless, and still he blessed the Lord. This surely was not working for the spoils. Job was afflicted with sores and disease and robbed of his friends. Still he blessed the Lord. God wanted one man in his album of whom he could be proud. That was Christianity; that was the spoils Job was after." His sermon was intensely orthodox, and at least 100 years behind the times.

## Slate-Writing Phenomena.

BY XPEB SARGENT.

(From the Spiritist, London, Eng.)

Professor William Denton, an Englishman, and a thoroughly sincere and experienced investigator, writes me under date of September 27th, 1877, as follows:

"I have a slate in my possession containing a message written in the presence of Mr. Watkins, and signed 'B. Dale Owen,' which I am quite sure was not written by any one in the body. The slate on which it was written was perfectly clean; a second slate, also clean, was laid upon it; a fragment of pencil between the two, and while the writing was being done, I held my hand upon it the whole time. I showed the slate at the Lake Pleasant camp-meeting, to thousands of people, many of whom had received messages, similarly written, through Mr. Watkins."

"Such evidence demonstrates beyond all the existence of unseen intelligences who understand our language. They invariably profess to be our departed friends; they write as we might expect those friends to write, and I know of no good reason why we should not receive their testimony."

Conclusions similar to the above can be got by hundreds.

Not alone for the value of this testimony of two competent investigators do we give this extract, but to keep fresh in all minds

and hearts the sense of what we owe to the clear words and devoted labors of Epes Sargent, and to the heroic zeal and unbending truthfulness of William Denton. Let them never be forgotten.

## Joe Caffray Again.

The New York *World* of the 16th inst. devotes a page to the exposure of one of John Truesdell's pupils, who turned his experience in trickery to good account as a business venture. Despite the transparent character of Caffray's show, he has found such well-known men as Prof. Kiddle, Nelson Cross and others, anxious to advertise it to the public as a genuine exhibition of spirit phenomena. The RELIGIO-PHILOSOPHICAL JOURNAL has repeatedly and for years warned the public as to Caffray's true character. In doing this it has incurred the vindictive antagonism of some among Spiritualists who assume to be overruling with charity (?) toward all men, and full of zeal for Spiritualism. Is it not about time for those of the JOURNAL's opponents who claim to be honest and reputable, to courageously and manfully own that they were mistaken, and that the JOURNAL was right? The *World* alludes to its interview with Caffray after the exposure, as follows:

"Do you believe in Spiritualism, Mr. Caffray?" asked the *World* man.

"No, certainly not," he said, with a very faint attempt at a smile. "But if I could be located by such stuff I might as well do it any one else."

Mrs. Caffray, who by this time had fully recovered from her fright, said: "It was not so hard to do the business. It was only necessary to move slowly, be very careful and wait for others to talk. I never make a direct statement until the person I come to says something to give me a clue. Of course I don't go to sleep in the cabinet, but proceed to business as soon as the curtains are drawn, and very warm work it is, too." Maggie Clifton was the most reticent of the lot. She said she was a companion of Mrs. Caffray and was hired to do the act, which she had learned when she was a little girl.

Caffray said he had been in the business all his life, but that he had only given séances in this city for a year or two, coming from Rochester. He gave the age as thirty-five years, and said he ran the restaurant in the basement. The spiritual food which he dispensed paid best, however, as he made about \$100 a week out of it, and the material furnished was cheap. "I never had any children, and of course the spirit of Patience is a hoax."

In common with all who deserve to be called Spiritualists we thank the New York *World* for its efficient aid to the JOURNAL in exposing error and deception.

## England in India—The Dark Side.

A late *North American Review* has an able article on the dark side of English rule in India by Amrita Lal Roy, a high caste Hindoo. It strongly illustrated what another Hindoo—Mozoomdar, the Bramo Somaj preacher, called "the heathenism of European Christianity." Such things will be until that other and better England, the spiritual-minded people who believe in moral obligation and human fraternity, desire otherwise. Mr. Roy vividly says:

"The high-paid offices are filled by Englishmen to whom India is, at best, a luxurious exile. And who are the gods manufactured for this rule? Lads plucked from school, spoiled by the 'cram' of a competitive examination, and demoralized forever by a false success in life. It is no exaggeration to say that the English schoolboy is a young savage. At an age when liberal studies should begin to expand his mind, and social restraints should curb his egotism and form the heart, he is at once placed as a ruler over millions of men. Restrained in education, with irresponsible license, he remains narrow in culture, and his expression assumes a rapid dogmatism."

"Such are the rulers of India. How the natives are treated is thus told: In the street, the park, or the railway car all classes of Englishmen make it a rule to keep the native in systematic degradation. A native may be turned out of a car if an Englishman desires it; he may be insulted on the street upon the flimsiest excuse; it is risky for him to walk in the public parks kept at his own cost. He dares not resent, for the slightest show of resistance is met with physical violence, which may result in death, while the offender escapes with only a paltry fine. The highest punishment usually awarded to an Englishman for wantonly killing a native is six months' light imprisonment, with chances of a remission on a memorial to the Government from his brethren. Things are so arranged in Anglo-India that the servant of an Englishman, who dares not touch his master's horse or dog, may insult a native caller, no matter how high his social position, while the master chuckles behind him."

"Nine-tenths of the people of India are to-day made up of her peasantry—perhaps the most industrious, the most teachable, the most thrifty, the most heroic, peasantry on earth. The Indian ryot can just pay his taxes in a good year, and would fall altogether in a bad year but for the money-lender; and there is a bad season, in some district or other, every year. He lives on coarse rice or millet in the best of times. In bad times he is not sure in the morning if his family will have one meal during the day. He has to borrow for seed at exorbitant interest, often to work without cattle, and to use the branches of trees when the plow is in pawn. Rent days send him, again and again, to the money-lender, until both his present property and future prospects are mortgaged. He is always in need, always in debt, and always liable to be oppressed by whoever has power over him. Be it the tax-gatherer or the money-lender. When there is little chance of a harvest the money-lender closes his advances, and the farmer is thrown upon the mercy of barren nature. He ekes out an unmentionable living on weeds and unmarketable grains. His meals, now, are often as fatal as starvation. There are weeds that can be eaten by people in distress, but salt is indispensable to make them bearable. Salt is, however, a government monopoly, and a costly luxury to the poor. Anti-Corn-Law England sells to the Indian peasant for from \$15 to \$20 salt whose cost value is \$1."

"Next to water, salt is a necessity of Indian diet. Many used to make 'earth salt' by washing the saline earth found on the surface, and to boil their food in the liquid. For this they were punished. They stole out at night to lick it up from the earth in the dark. The police destroyed the 'salt licks.'"

Mr. Giles B. Stebbins has been the guest of Mrs. M. F. Dwight, while at Stafford, Conn. Prof. Felix Adler claims to have discovered that heat engenders crime.

An Iowa newspaper says that a brother of the late A. T. Stewart is a rag-picker at Cherokee, in that State.

## She Had Her Wish.

A dispatch from Greenville, Mich., sets forth that eight years ago Abraham Van Horn bought a farm in Crystal Township, Mich., from Mrs. Lydia Lyons. While the trade was pending Van Horn indicated suspicions as to the clearness of the title and so expressed himself. Mrs. Lyons grew very indignant, and in an angry voice cried out, "If I am trying to cheat you I hope that God will strike me dead!" The trade was consummated and during all these years Mr. Van Horn has remained in undisturbed possession of the land. Mrs. Lyons removed to a neighboring township. One morning lately, James Masten served a notice of ejectment upon Van Horn, claiming to have a clear title to the property. Van Horn advised with a lawyer, who suggested that he call upon Mrs. Lyons at once and demand that she should secure him from loss. Van Horn visited Mrs. Lyons and made the demand. The woman heard him through, and then as if in answer to the hope expressed eight years ago she gave a loud cry and dropped dead. The neighborhood is greatly excited over the event.

## Japanese Spiritualism.

The Emperor of Japan has issued an Imperial decree for the Parliament to be convened in 1890 to prepare plans for a constitutional government—a step which shows his wisdom and foresight. At the decree are these golden words:

"Our ancestors in heaven watch our acts, and we recognize our responsibility to them for the faithful discharge of our high duties, in accordance with the principles and the perpetual increase of glory they have bequeathed to us."

This clear and earnest recognition of the life beyond, of the watchful care of our glorified ancestors, and of our responsibility to them, as we are responsible to each other here, for our acts, is remarkable and cheering. So spreads and shines the soul-light all round the world, in palace and cottage.

## Lake Pleasant Camp Meeting.

N. S. Henry of Montague, Mass., writes: "Mrs. Newton Reynolds of Troy, has been chosen in Dr. Ross's place, and he and Dr. Smith of Brandon, Vt., have the transportation business all attended to with the exception of the West Shore. I have the circulars all ready for the press; am only waiting for the West Shore. The directors held a meeting on the 12th inst., and voted to build the long talked of bridge from near my place over to the new grounds, to be completed before August first."

## GENERAL ITEMS.

Mr. and Mrs. Bundy are at present in New York City, where they will remain for a few days.

Spiritualists will hold their annual camp meeting at Blodgett's Landing, Lake Sunapee, beginning June 25th.

Dr. J. K. Bailey is now on a tour of speaking and healing through Central New York. Address him, box 123, Scranton, Pa.

Mrs. E. L. Watson has been granted a vacation of two months (June and July), with salary to continue. She has been tendered a sociable to be held May 25th.

Lyman C. Howe lectures the first Sunday of each month at Yorkshire, N. Y. The remaining Sundays he has engagement at Elmira. During August he speaks at the different camp meetings.

Mrs. Edith E. R. Nickles, late of New York, is now located at 1641 Wabash avenue, in this city. The JOURNAL is credibly informed that Mrs. Nickles is an excellent trance and test medium.

The members of the Church of the New Dispensation, Brooklyn, N. Y., give utterance to no uncertain sounds in the resolutions which they send to the JOURNAL for publication, and which may be found in another column.

The "preacher" is the latest swindling dodge being worked in Iowa. He calls on his way distributing Bibles, and often presents the family with a handsome book. He then asks for dinner or other meal, and takes a receipt for twenty-five cents paid for the meal. A few months later the neighboring bank calls for the payment of a note for a large amount.

In 1856 Mr. Garrison avowed in his *Liberator* his belief in the fact of spirit presence and manifestation, held strong to his faith and increased his knowledge so long as he lived on earth, and passed to the life beyond in tranquil sweetness of soul and with unshaken confidence. We trust that those who look on this noble statue of a true man, honored and beloved the wide world over, will bear in mind that he was a Spiritualist.

The notorious Mrs. Fairchild, who, with Joe Caffrey and other frauds has, with the aid of the *Banner of Light's* advertising columns and the romancing of John Wetherbee & Co., been reaping a rich harvest among the gullible, is not likely to find her path so smooth hereafter. Her tricks are the subject of comment by our special Boston correspondent this week. She is well known at the JOURNAL office and in Chicago. But she never essayed cabinet work in the West; no, indeed! only the highly developed and spiritually minded souls of Boston could appreciate her elevated spiritual evolutions. If Mrs. Fairchild will refund \$75, which she borrowed of a poor medium of this city on the plea of want, and pay her other debts here, we will say she is not so much dead as a trickster.



For sale, wholesale and retail, by the BELLEVUE-PUBLISHED  
ALL PUBLISHING HOUSE, CHICAGO.



ment even runs a hotel in Essex.



# For the Religio-Philosophical Journal.

## Immortality.

BY MRS. MARY E. VAN HORN.

O blessed truth! O light divine!  
That now upon the world doth shine;  
Thou art so precious in my sight,  
To lead and guide my steps aright,  
That I shall ever seek to spread  
The truth that those we once called dead,  
Do live eternal, through new birth.  
In homes, according to their worth;  
For we do build a living here,  
Our mansions in a higher sphere.  
Milwaukee, Wis.

## Edison, the Medium Inventor, and his Mysterious Force.

Five or six years ago, Thomas A. Edison, the great medium inventor, announced that he thought that he had discovered a way to telegraph across the Atlantic without a wire. His idea was that the electric current would follow a direct chain of molecular connections, which was to stand in the place of a wire. The difficulty suggested was the small one of finding the exact point of connection on the opposite coast. The matter dropped with the mere announcement, and we suppose it was generally dismissed from mind as a caprice. Now the great medium-inventor announces that he has been "mysteriously informed" by spirits of a new force, compared to which all known forces sink into insignificance. That force actually exists, and no machinery of human device is necessary to use it; but it will only respond to the invocation of the spirit-man—it is not for the man who is "of the earth, earthy." The being is now hovering in our etheric atmosphere, who controls it, and who, in due time, will pass the scepter over to one in human form. It is the soul-motor; it is the God-power; and Mr. Edison only knows of its existence by having seen its shadow, just as the spirit of the earth has been established by seeing its outline upon the moon during an eclipse. A shadow himself in pursuit of shadows—as all mortals are on the material side of existence—Mr. Edison has only cognized the shadow of the continuously-connected spirit-atoms, which are the medium of transmission of the soul-force, the creative energies that we recognize through the shadowy symbols of matter as God. Thus far Mr. Edison has been working on the secondary plane, and with and among effects. To use the "new force" he must rise to the plane of causative energies, and, to the extent that he subjects it to control, become a veritable God among men.

Now, that mankind will be disposed to look for them, they will have the same evidence of the existence of this "etheric force" that they have of the existence of "the physical force"—the negative conditions of its manifestations. It exists; it is the truth of God; it is the Power of God; it is God.—*The World's Advanced Thought.*

## The Cause in Cincinnati.

To the Editor of the Religio-Philosophical Journal:  
The Society of Union Spiritualists held its second annual election on the 15th inst., 115 W. 6th St., on the evening of May 12th. The treasurer and secretary read their reports, which showed the Society to be in a good condition financially. The officers elected: E. O. Hare, President; M. G. Yeomans, Vice-President; Dr. W. T. Bogert, Secretary; I. S. McCracken, Treasurer; Mrs. J. W. Hume, Corresponding Sec. The same parties were also elected trustees, bringing the management under the supervision of a few, which will be a great advantage in the transaction of business.

Mr. and Mrs. J. G. Lillie are now serving the Society in a very acceptable manner for the month of May and June. Mr. Lillie is a forcible expounder of the philosophy of Spiritualism, setting forth its truths so plain that he who runs may read. His meetings are made very attractive in addition to the fine speaking by Mr. Lillie's music.

The Society will hold its annual Bazaar at Mt. Lookout Park, June 16th. All Spiritualists visiting Cincinnati are most cordially invited to come to our ball and make themselves known to the management and members, that they may extend the hand of fellowship to all workers in this glorious cause of truth.  
I. S. McCracken.  
Cincinnati, Ohio.

## Hotel Colfax, Colfax Springs, In.

A fashionable summer resort and finest sanitarium in America. 333 miles west of Chicago, 74 miles east of Des Moines. All Rock Island express trains stop there. Will remain open from May 20, for summer of 1886. At price of catering, Geo. Christman, manager. Accommodations for 350 guests. Parlor and rooms elegantly furnished. Tables sumptuously provided. Wide, open verandas on all sides, and windows admitting light and fresh air. Grounds in fine order. Swings, hammocks, bowling alleys, croquet, billiards, and every auxiliary to comfortable amusement. Pleasant walks and drives in shady groves. Mineral baths under direction of a competent physician. "Old M. C." water, a great restorer and invigorator. Beautiful scenery. Facilities for boating and fishing. Thayer's Northwestern Orchestra engaged for the season. Informal "Hops" and evening concerts. Good society and congenial surroundings. The temporary abode of cultivated and refined people. Write or telegraph at once for rooms before "THE RUSH" commences.

## The President.

To the Editor of the Religio-Philosophical Journal:  
In the third article from the top, in the third column of the sixth page of the JOURNAL, of Jan. 5th inst., your correspondent says that President Cleveland is a fatalist, and also that he accepts spirit warnings. In the second section of the article, he declares that Mr. Cleveland was spiritually warned of a possible accident to himself at the funeral of Vice-President Hendricks, and that is the reason he did not attend. In the concluding section he says that "Mr. Cleveland never has been down Pennsylvania Avenue in his life, except to be inaugurated, and to attend the funeral of the Vice-President, and then he went in a close carriage."

These uncorroborated contradictions may be reasoned out, but still remain in the condition of Bible constructions, as Jesus is the son of David; God is his Father, and he is the son of the Holy Ghost—which are very unsatisfactory.  
ISAIAH BOOKER.  
La Grange, Ill., May 8th, 1886.

Several kinds of quadrupeds in the London Zoo suffer from the corns on their feet, due to the hard floors; and these produce boring ulcers which may extend clear through the foot. Hens occasionally afflict the monkeys, and a tiger has lately been killed by an accumulation in his intestines of raw, dust, swallowed with his food. These are new diseases in menagerie.

There is but one N. K. Brown's Ess. Jamaica Ginger. It costs 50 cents, and always conquers pain.

Frederick Amendt of Chicago says he has a chicken that has a face very much like the face of a dog. Its mouth is armed with two rows of excellent teeth. It drinks and eats like a dog, and also does some very creditable barking. The queer bird came from the West about a year ago in a crate of chickens.

Didn't our girl graduates look lovely? Yes, indeed; they all use Porelle's Complexion Powder. For sale by all druggists and fancy goods dealers.

The game of hazard, which is prohibited in every club in England, and not even permitted in trips in France, flourishes in Berlin; so much so that the United Club, in consequence of several recent grave accidents, have determined to put a stop to it. (Hazard may be slow gamblers, but they play uncommonly heavy at times. If it be true that one petty prince lost \$125,000 in one evening, having previously dropped \$500,000, and a baron a trifle of \$75,000 on another night.)

Joseph C. Barrett of Newport, Pa., while working in the woods, hung his vest on a bush. The woods caught fire, and when Barrett went for his vest only the buttons remained. His gold watch lay on the ground ticking steadily in spite of the fire.

While a railroad train was rattling through Dakota an Iowa girl—an emigrant—jumped from a car, ran 300 yards, gathered her apron full of flowers, and returned smiling to the train, which had been stopped where her reckless jump was made.

An Iowa cattle grower has debauched 125 cattle with no bad results, and received it a great economy. He thinks that horns do \$1,000,000 damage annually in Iowa alone.

# THE RISING SUN SOAP POLISH

For Beauty of Polish, Saving Labor, Cleanliness, Durability and Cheapness, Unequaled.  
MORSE, BROS., Proprietors, Canton, Mass.

## DR. JOS. RODES BUCHANAN

6 James Street, Boston.

[Now giving attention to the treatment of chronic diseases, aided by psychometric diagnosis and the use of new remedies discovered by himself. His residence is in the more elevated, healthy and picturesque location in Boston, and he also receives a few invalids in his family for medical care. MRS. BUCHANAN continues the practice of Psychometry—full written opinion three dollars.]

## DR. SOMERS'

Turkish, Russian, Electric, sulphur, Mercurial, Roman, and other Medications. Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, entrance on Jackson-st., near La Salle, Chicago.

These baths are a great luxury and potent curative agent. Nearly all forms of disease, RHEUMATISM, GOUT, GRAVEL, NEURALGIA, SCIATICA, MIGRAINE, BRUISES, SCALDS, BURNS, and all other ailments, are cured by the use of these baths. They are also beneficial in the treatment of the skin, and in the cure of the hair. The baths are open for Ladies and Gentlemen from 7 A.M. to 9 P.M. Sundays 7 A.M. to 12.

## SARAH A. DANSEIN

PHYSICIAN OF THE "NEW SCHOOL"

Pupil of Dr. Benjamin Rush.  
Office: 481 N. Gilmore St., Baltimore, Md.  
During fifteen years past Mrs. DANSEIN has been the pupil and medium for the spirit of Dr. Benjamin Rush. Many of the most pronounced healers have been permanently cured through her instrumentality. She is clairvoyant and clairaudient. Reads the interior condition of the patient, whether present or at a distance. And Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

Application by letter, enclosing Consultation Fee, \$2.00 and two stamps, will receive prompt attention.  
**THE AMERICAN LUNG HEALER**  
Prepared and Magistered by Mrs. DANSEIN.  
Is an infallible remedy for all diseases of the Throat and Lungs. TUBERCULAR CONSUMPTION has been cured. Price \$2.00 per bottle. Three bottles for \$5.00. Address: SARAH A. DANSEIN, Baltimore, Md. Post-Office Money Orders and remittances by express payable to the order of Sarah A. Dansein.

## DICKSON SCHOOL

OF—  
**ELOCUTION.**  
(170 State St., Chicago.)

H. M. DICKSON, PRINCIPAL.  
(Author of the "Science and Art of Elocution.")  
9th YEAR—OVER 200 GRADUATES.  
Pupils prepared for Dramatic Readers, Teachers, etc. Stammering and all defects of speech successfully treated. Send for Circular.

**BUSINESS AND MEDICAL PSYCHOMETRY**  
MRS. FANNIE M. BROWN.  
509 W. 6th St., New York City.  
Five business questions answered for 10 cents. Ten questions or a full business letter, \$1.00. Medical Examination and advice (from lock of patient's hair) \$1.00.

## LIGHT.

A weekly Journal for Spiritualists and other students in occult philosophy. Published at 16 Craven St., Charing Cross, London, W. C. England. Price 1d. per copy. \$2 per annum, in advance. Subscriptions taken at this office.

## LONDON AGENCY

OF THE  
**Religio-Philosophical Journal.**  
John B. Farmer, office of 42nd, 16 Craven St., Charing Cross, London, W. C. Eng. Subscriptions received. Specimen copies sent free at three pence. All American Spiritual books sent free.

**FREE GIFT!** A copy of my Medical Book will be sent to any person afflicted with Consumption, Rheumatism, Asthma, Gout, Throat, or Neuralgia. It is elegantly printed and illustrated; 144 pages, 12mo. 1879. It has been the means of saving many valuable lives, and has been the source of much happiness. Please send name and post-office address, with six cents postage, to the publisher, who will send you a copy of the book free of charge. The book is invaluable to persons suffering with any disease of the Throat, Throat, or Lungs. Address DR. N. K. WOLFE, Cincinnati, Ohio.

**PILES.** Instant relief. Final cure in 10 days, no suppositories. Sufferers will learn of a simple remedy free, by addressing C. J. MASON, 25 Nassau St., N. Y.

**A PRIZE.** Send six cents for postage, and we will help all of either sex to move money right away than anything else in this world. Fortune awaits the workers ably and sure. Terms mailed free.  
TAYLOR & CO., Augusta, Me.

**AGENTS WANTED IN EVERY COUNTY**  
A 5x7 silver plated elegant line of samples (15 articles) silver plated knives, forks, spoons, and 100 other articles. Samples free. NOVELTY SILVER PLATE CO., Wallingford, Conn.

# IA MAN

WHO IS UNAQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY WILL SEE BY EXAMINING THIS MAP THAT THE



## CHICAGO, ROCK ISLAND & PACIFIC RAILWAY

By reason of its central position and close relation to all principal lines East and West, at initial and terminal points, this route constitutes the most important and continuous line in the United States for the transportation of passengers and freight. It is the shortest and most direct route between Chicago and the West, and is the most reliable and comfortable route for the transportation of passengers and freight.

**The Great Rock Island Route**  
Guarantees its patrons that some of the most perfect facilities for the transportation of passengers and freight are provided by this route. The route is the most reliable and comfortable route for the transportation of passengers and freight. The route is the most reliable and comfortable route for the transportation of passengers and freight.

**The Fast Express Trains between Chicago and St. Louis.**  
These trains are the most reliable and comfortable route for the transportation of passengers and freight. The route is the most reliable and comfortable route for the transportation of passengers and freight.

**The Famous Albert Lea Route**  
This route is the most reliable and comfortable route for the transportation of passengers and freight. The route is the most reliable and comfortable route for the transportation of passengers and freight.

**Another Direct Line, via Kansas and Oklahoma.**  
This route is the most reliable and comfortable route for the transportation of passengers and freight. The route is the most reliable and comfortable route for the transportation of passengers and freight.

**R. R. GABLE, E. ST. JOHN, CHICAGO.**

# 13 Useless Doctors!

In vain, physicians came, with subtle skill,  
And tried, in turn, prescription, lotion, pill;  
With saddened looks they viewed her tarry  
Tongue,  
In solemn silence stethoscoped each lung;  
From moulting head to groin distorted form;  
They searched, then said, "Poor woman, 'tis  
[no go!"]

**A WOMAN'S GRATITUDE.**  
Mrs. F. OATS, of Shrewsbury, Ill., writes: "When one week, I could walk all over the country, and I could get into a wagon and ride two miles out in the door-yard for six months. After using the 'Favorite Prescription' two weeks, I was able to walk and helping to do my housework. After doctoring with thirteen of the best physicians who could get to do my housework any more. I am thankful to my God that I have been given up in despair."

**TERRIBLE PAIN.**  
Mrs. E. F. WALCOX, Friendship, N. Y., writes: "For five or six years I was in terrible pain across the small of my back and pit of the stomach. The medicine of Dr. Pierce's 'Favorite Prescription' acted like a charm, and cured me completely, to my great joy."

**DOCTORS FAIL.**  
"Female Weakness" Cured.—Mrs. SARAH A. LOVELLY, Greenfield, Adir. Co., Ind., writes: "I have been ill a number of years, and having tried in vain almost every remedy, as well as having paid nearly a hundred dollars to our local physicians, without benefit, I was finally induced to consult you. You advised me to send you my 'Golden Medical Discovery' and six bottles of your 'Favorite Prescription' and six vials of your 'Pleasant Purgative Pellets.' When I first began using these I could not stand on my feet. In ninety days I was completely cured, and my health has remained perfect ever since. I recommend you and your medicines wherever I go, and join your 'Adviser' to my friends. Some of the most prominent physicians have read your book, 'The People's Common Sense Medical Discovery,' and pronounced it the best family doctor book they have ever seen."

**DOCTORS FAIL.**  
"Female Weakness" Cured.—Mrs. SARAH A. LOVELLY, Greenfield, Adir. Co., Ind., writes: "I have been ill a number of years, and having tried in vain almost every remedy, as well as having paid nearly a hundred dollars to our local physicians, without benefit, I was finally induced to consult you. You advised me to send you my 'Golden Medical Discovery' and six bottles of your 'Favorite Prescription' and six vials of your 'Pleasant Purgative Pellets.' When I first began using these I could not stand on my feet. In ninety days I was completely cured, and my health has remained perfect ever since. I recommend you and your medicines wherever I go, and join your 'Adviser' to my friends. Some of the most prominent physicians have read your book, 'The People's Common Sense Medical Discovery,' and pronounced it the best family doctor book they have ever seen."

**DOCTORS FAIL.**  
"Female Weakness" Cured.—Mrs. SARAH A. LOVELLY, Greenfield, Adir. Co., Ind., writes: "I have been ill a number of years, and having tried in vain almost every remedy, as well as having paid nearly a hundred dollars to our local physicians, without benefit, I was finally induced to consult you. You advised me to send you my 'Golden Medical Discovery' and six bottles of your 'Favorite Prescription' and six vials of your 'Pleasant Purgative Pellets.' When I first began using these I could not stand on my feet. In ninety days I was completely cured, and my health has remained perfect ever since. I recommend you and your medicines wherever I go, and join your 'Adviser' to my friends. Some of the most prominent physicians have read your book, 'The People's Common Sense Medical Discovery,' and pronounced it the best family doctor book they have ever seen."

**DOCTORS FAIL.**  
"Female Weakness" Cured.—Mrs. SARAH A. LOVELLY, Greenfield, Adir. Co., Ind., writes: "I have been ill a number of years, and having tried in vain almost every remedy, as well as having paid nearly a hundred dollars to our local physicians, without benefit, I was finally induced to consult you. You advised me to send you my 'Golden Medical Discovery' and six bottles of your 'Favorite Prescription' and six vials of your 'Pleasant Purgative Pellets.' When I first began using these I could not stand on my feet. In ninety days I was completely cured, and my health has remained perfect ever since. I recommend you and your medicines wherever I go, and join your 'Adviser' to my friends. Some of the most prominent physicians have read your book, 'The People's Common Sense Medical Discovery,' and pronounced it the best family doctor book they have ever seen."

**DOCTORS FAIL.**  
"Female Weakness" Cured.—Mrs. SARAH A. LOVELLY, Greenfield, Adir. Co., Ind., writes: "I have been ill a number of years, and having tried in vain almost every remedy, as well as having paid nearly a hundred dollars to our local physicians, without benefit, I was finally induced to consult you. You advised me to send you my 'Golden Medical Discovery' and six bottles of your 'Favorite Prescription' and six vials of your 'Pleasant Purgative Pellets.' When I first began using these I could not stand on my feet. In ninety days I was completely cured, and my health has remained perfect ever since. I recommend you and your medicines wherever I go, and join your 'Adviser' to my friends. Some of the most prominent physicians have read your book, 'The People's Common Sense Medical Discovery,' and pronounced it the best family doctor book they have ever seen."

**DOCTORS FAIL.**  
"Female Weakness" Cured.—Mrs. SARAH A. LOVELLY, Greenfield, Adir. Co., Ind., writes: "I have been ill a number of years, and having tried in vain almost every remedy, as well as having paid nearly a hundred dollars to our local physicians, without benefit, I was finally induced to consult you. You advised me to send you my 'Golden Medical Discovery' and six bottles of your 'Favorite Prescription' and six vials of your 'Pleasant Purgative Pellets.' When I first began using these I could not stand on my feet. In ninety days I was completely cured, and my health has remained perfect ever since. I recommend you and your medicines wherever I go, and join your 'Adviser' to my friends. Some of the most prominent physicians have read your book, 'The People's Common Sense Medical Discovery,' and pronounced it the best family doctor book they have ever seen."

**DOCTORS FAIL.**  
"Female Weakness" Cured.—Mrs. SARAH A. LOVELLY, Greenfield, Adir. Co., Ind., writes: "I have been ill a number of years, and having tried in vain almost every remedy, as well as having paid nearly a hundred dollars to our local physicians, without benefit, I was finally induced to consult you. You advised me to send you my 'Golden Medical Discovery' and six bottles of your 'Favorite Prescription' and six vials of your 'Pleasant Purgative Pellets.' When I first began using these I could not stand on my feet. In ninety days I was completely cured, and my health has remained perfect ever since. I recommend you and your medicines wherever I go, and join your 'Adviser' to my friends. Some of the most prominent physicians have read your book, 'The People's Common Sense Medical Discovery,' and pronounced it the best family doctor book they have ever seen."

**DOCTORS FAIL.**  
"Female Weakness" Cured.—Mrs. SARAH A. LOVELLY, Greenfield, Adir. Co., Ind., writes: "I have been ill a number of years, and having tried in vain almost every remedy, as well as having paid nearly a hundred dollars to our local physicians, without benefit, I was finally induced to consult you. You advised me to send you my 'Golden Medical Discovery' and six bottles of your 'Favorite Prescription' and six vials of your 'Pleasant Purgative Pellets.' When I first began using these I could not stand on my feet. In ninety days I was completely cured, and my health has remained perfect ever since. I recommend you and your medicines wherever I go, and join your 'Adviser' to my friends. Some of the most prominent physicians have read your book, 'The People's Common Sense Medical Discovery,' and pronounced it the best family doctor book they have ever seen."

**DOCTORS FAIL.**  
"Female Weakness" Cured.—Mrs. SARAH A. LOVELLY, Greenfield, Adir. Co., Ind., writes: "I have been ill a number of years, and having tried in vain almost every remedy, as well as having paid nearly a hundred dollars to our local physicians, without benefit, I was finally induced to consult you. You advised me to send you my 'Golden Medical Discovery' and six bottles of your 'Favorite Prescription' and six vials of your 'Pleasant Purgative Pellets.' When I first began using these I could not stand on my feet. In ninety days I was completely cured, and my health has remained perfect ever since. I recommend you and your medicines wherever I go, and join your 'Adviser' to my friends. Some of the most prominent physicians have read your book, 'The People's Common Sense Medical Discovery,' and pronounced it the best family doctor book they have ever seen."

**DOCTORS FAIL.**  
"Female Weakness" Cured.—Mrs. SARAH A. LOVELLY, Greenfield, Adir. Co., Ind., writes: "I have been ill a number of years, and having tried in vain almost every remedy, as well as having paid nearly a hundred dollars to our local physicians, without benefit, I was finally induced to consult you. You advised me to send you my 'Golden Medical Discovery' and six bottles of your 'Favorite Prescription' and six vials of your 'Pleasant Purgative Pellets.' When I first began using these I could not stand on my feet. In ninety days I was completely cured, and my health has remained perfect ever since. I recommend you and your medicines wherever I go, and join your 'Adviser' to my friends. Some of the most prominent physicians have read your book, 'The People's Common Sense Medical Discovery,' and pronounced it the best family doctor book they have ever seen."

**DOCTORS FAIL.**  
"Female Weakness" Cured.—Mrs. SARAH A. LOVELLY, Greenfield, Adir. Co., Ind., writes: "I have been ill a number of years, and having tried in vain almost every remedy, as well as having paid nearly a hundred dollars to our local physicians, without benefit, I was finally induced to consult you. You advised me to send you my 'Golden Medical Discovery' and six bottles of your 'Favorite Prescription' and six vials of your 'Pleasant Purgative Pellets.' When I first began using these I could not stand on my feet. In ninety days I was completely cured, and my health has remained perfect ever since. I recommend you and your medicines wherever I go, and join your 'Adviser' to my friends. Some of the most prominent physicians have read your book, 'The People's Common Sense Medical Discovery,' and pronounced it the best family doctor book they have ever seen."

**DOCTORS FAIL.**  
"Female Weakness" Cured.—Mrs. SARAH A. LOVELLY, Greenfield, Adir. Co., Ind., writes: "I have been ill a number of years, and having tried in vain almost every remedy, as well as having paid nearly a hundred dollars to our local physicians, without benefit, I was finally induced to consult you. You advised me to send you my 'Golden Medical Discovery' and six bottles of your 'Favorite Prescription' and six vials of your 'Pleasant Purgative Pellets.' When I first began using these I could not stand on my feet. In ninety days I was completely cured, and my health has remained perfect ever since. I recommend you and your medicines wherever I go, and join your 'Adviser' to my friends. Some of the most prominent physicians have read your book, 'The People's Common Sense Medical Discovery,' and pronounced it the best family doctor book they have ever seen."

**DOCTORS FAIL.**  
"Female Weakness" Cured.—Mrs. SARAH A. LOVELLY, Greenfield, Adir. Co., Ind., writes: "I have been ill a number of years, and having tried in vain almost every remedy, as well as having paid nearly a hundred dollars to our local physicians, without benefit, I was finally induced to consult you. You advised me to send you my 'Golden Medical Discovery' and six bottles of your 'Favorite Prescription' and six vials of your 'Pleasant Purgative Pellets.' When I first began using these I could not stand on my feet. In ninety days I was completely cured, and my health has remained perfect ever since. I recommend you and your medicines wherever I go, and join your 'Adviser' to my friends. Some of the most prominent physicians have read your book, 'The People's Common Sense Medical Discovery,' and pronounced it the best family doctor book they have ever seen."

**DOCTORS FAIL.**  
"Female Weakness" Cured.—Mrs. SARAH A. LOVELLY, Greenfield, Adir. Co., Ind., writes: "I have been ill a number of years, and having tried in vain almost every remedy, as well as having paid nearly a hundred dollars to our local physicians, without benefit, I was finally induced to consult you. You advised me to send you my 'Golden Medical Discovery' and six bottles of your 'Favorite Prescription' and six vials of your 'Pleasant Purgative Pellets.' When I first began using these I could not stand on my feet. In ninety days I was completely cured, and my health has remained perfect ever since. I recommend you and your medicines wherever I go, and join your 'Adviser' to my friends. Some of the most prominent physicians have read your book, 'The People's Common Sense Medical Discovery,' and pronounced it the best family doctor book they have ever seen."

**DOCTORS FAIL.**  
"Female Weakness" Cured.—Mrs. SARAH A. LOVELLY, Greenfield, Adir. Co., Ind., writes: "I have been ill a number of years, and having tried in vain almost every remedy, as well as having paid nearly a hundred dollars to our local physicians, without benefit, I was finally induced to consult you. You advised me to send you my 'Golden Medical Discovery' and six bottles of your 'Favorite Prescription' and six vials of your 'Pleasant Purgative Pellets.' When I first began using these I could not stand on my feet. In ninety days I was completely cured, and my health has remained perfect ever since. I recommend you and your medicines wherever I go, and join your 'Adviser' to my friends. Some of the most prominent physicians have read your book, 'The People's Common Sense Medical Discovery,' and pronounced it the best family doctor book they have ever seen."

**DOCTORS FAIL.**  
"Female Weakness" Cured.—Mrs. SARAH A. LOVELLY, Greenfield, Adir. Co., Ind., writes: "I have been ill a number of years, and having tried in vain almost every remedy, as well as having paid nearly a hundred dollars to our local physicians, without benefit, I was finally induced to consult you. You advised me to send you my 'Golden Medical Discovery' and six bottles of your 'Favorite Prescription' and six vials of your 'Pleasant Purgative Pellets.' When I first began using these I could not stand on my feet. In ninety days I was completely cured, and my health has remained perfect ever since. I recommend you and your medicines wherever I go, and join your 'Adviser' to my friends. Some of the most prominent physicians have read your book, 'The People's Common Sense Medical Discovery,' and pronounced it the best family doctor book they have ever seen."

**DOCTORS FAIL.**  
"Female Weakness" Cured.—Mrs. SARAH A. LOVELLY, Greenfield, Adir. Co., Ind., writes: "I have been ill a number of years, and having tried in vain almost every remedy, as well as having paid nearly a hundred dollars to our local physicians, without benefit, I was finally induced to consult you. You advised me to send you my 'Golden Medical Discovery' and six bottles of your 'Favorite Prescription' and six vials of your 'Pleasant Purgative Pellets.' When I first began using these I could not stand on my feet. In ninety days I was completely cured, and my health has remained perfect ever since. I recommend you and your medicines wherever I go, and join your 'Adviser' to my friends. Some of the most prominent physicians have read your book, 'The People's Common Sense Medical Discovery,' and pronounced it the best family doctor book they have ever seen."

**DOCTORS FAIL.**  
"Female Weakness" Cured.—Mrs. SARAH A. LOVELLY, Greenfield, Adir. Co., Ind., writes: "I have been ill a number of years, and having tried in vain almost every remedy, as well as having paid nearly a hundred dollars to our local physicians, without benefit, I was finally induced to consult you. You advised me to send you my 'Golden Medical Discovery' and six bottles of your 'Favorite Prescription' and six vials of your 'Pleasant Purgative Pellets.' When I first began using these I could not stand on my feet. In ninety days I was completely cured, and my health has remained perfect ever since. I recommend you and your medicines wherever I go, and join your 'Adviser' to my friends. Some of the most prominent physicians have read your book, 'The People's Common Sense Medical Discovery,' and pronounced it the best family doctor book they have ever seen."

**DOCTORS FAIL.**  
"Female Weakness" Cured.—Mrs. SARAH A. LOVELLY, Greenfield, Adir. Co., Ind., writes: "I have been ill a number of years, and having tried in vain almost every remedy, as well as having paid nearly a hundred dollars to our local physicians, without benefit, I was finally induced to consult you. You advised me to send you my 'Golden Medical Discovery' and six bottles of your 'Favorite Prescription' and six vials of your 'Pleasant Purgative Pellets.' When I first began using these I could not stand on my feet. In ninety days I was completely cured, and my health has remained perfect ever since. I recommend you and your medicines wherever I go, and join your 'Adviser' to my friends. Some of the most prominent physicians have read your book, 'The People's Common Sense Medical Discovery,' and pronounced it the best family doctor book they have ever seen."

**DOCTORS FAIL.**  
"Female Weakness" Cured.—Mrs. SARAH A. LOVELLY, Greenfield, Adir. Co., Ind., writes: "I have been ill a number of years, and having tried in vain almost every remedy, as well as having paid nearly a hundred dollars to our local physicians, without benefit, I was finally induced to consult you. You advised me to send you my 'Golden Medical Discovery' and six bottles of your 'Favorite Prescription' and six vials of your 'Pleasant Purgative Pellets.' When I first began using these I could not stand on my feet. In ninety days I was completely cured, and my health has remained perfect ever since. I recommend you and your medicines wherever I go, and join your 'Adviser' to my friends. Some of the most prominent physicians have read your book, 'The People's Common Sense Medical Discovery,' and pronounced it the best family doctor book they have ever seen."

**DOCTORS FAIL.**  
"Female Weakness" Cured.—Mrs. SARAH A. LOVELLY, Greenfield, Adir. Co., Ind., writes: "I have been ill a number of years, and having tried in vain almost every remedy, as well as having paid nearly a hundred dollars to our local physicians, without benefit, I was finally induced to consult you. You advised me to send you my 'Golden Medical Discovery' and six bottles of your 'Favorite Prescription' and six vials of your 'Pleasant Purgative Pellets.' When I first began using these I could not stand on my feet. In ninety days I was completely cured, and my health has remained perfect ever since. I recommend you and your medicines wherever I go, and join your 'Adviser' to my friends. Some of the most prominent physicians have read your book, 'The People's Common Sense Medical Discovery,' and pronounced it the best family doctor book they have ever seen."

**DOCTORS FAIL.**  
"Female Weakness" Cured.—Mrs. SARAH A. LOVELLY, Greenfield, Adir. Co., Ind., writes: "I have been ill a number of years, and having tried in vain almost every remedy, as well as having paid nearly a hundred dollars to our local physicians, without benefit, I was finally induced to consult you. You advised me to send you my 'Golden Medical Discovery' and six bottles of your 'Favorite Prescription' and six vials of your 'Pleasant Purgative Pellets.' When I first began using these I could not stand on my feet. In ninety days I was completely cured, and my health has remained perfect ever since. I recommend you and your medicines wherever I go, and join your 'Adviser' to my friends. Some of the most prominent physicians have read your book, 'The People's Common Sense Medical Discovery,' and pronounced it the best family doctor book they have ever seen."

**DOCTORS FAIL.**  
"Female Weakness" Cured.—Mrs. SARAH A. LOVELLY, Greenfield, Adir. Co., Ind., writes: "I have been ill a number of years, and having tried in vain almost every remedy, as well as having paid nearly a hundred dollars to our local physicians, without benefit, I was finally induced to consult you. You advised me to send you my 'Golden Medical Discovery' and six bottles of your 'Favorite Prescription' and six vials of your 'Pleasant Purgative Pellets.' When I first began using these I could not stand on my feet. In ninety days I was completely cured, and my health has remained perfect ever since. I recommend you and your medicines wherever I go, and join your 'Adviser' to my friends. Some of the most prominent physicians have read your book, 'The People's Common Sense Medical Discovery,' and pronounced it the best family doctor book they have ever seen."

**DOCTORS FAIL.**  
"Female Weakness" Cured.—Mrs. SARAH A. LOVELLY, Greenfield, Adir. Co., Ind., writes: "I have been ill a number of years, and having tried in vain almost every remedy, as well as having paid nearly a hundred dollars to our local physicians, without benefit, I was finally induced to consult you. You advised me to send you my 'Golden Medical Discovery' and six bottles of your 'Favorite Prescription' and six vials of your 'Pleasant Purgative Pellets.' When I first began using these I could not stand on my feet. In ninety days I was completely cured, and my health has remained perfect ever since. I recommend you and your medicines wherever I go, and join your 'Adviser' to my friends. Some of the most prominent physicians have read your book, 'The People's Common Sense Medical Discovery,' and pronounced it the best family doctor book they have ever seen."

**DOCTORS FAIL.**  
"Female Weakness" Cured.—Mrs. SARAH A. LOVELLY, Greenfield, Adir. Co., Ind., writes: "I have been ill a number of years, and having tried in vain almost every remedy, as well as having paid nearly a hundred dollars to our local physicians, without benefit, I was finally induced to consult you. You advised me to send you my 'Golden Medical Discovery' and six bottles of your 'Favorite Prescription' and six vials of your 'Pleasant Purgative Pellets.' When I first began using these I could not stand on my feet. In ninety days I was completely cured, and my health has remained perfect ever since. I recommend you and your medicines wherever I go, and join your 'Adviser' to my friends. Some of the most prominent physicians have read your book, 'The People's Common Sense Medical Discovery,' and pronounced it the best family doctor book they have ever seen."

**DOCTORS FAIL.**  
"Female Weakness" Cured.—Mrs. SARAH A. LOVELLY, Greenfield, Adir. Co., Ind., writes: "I have been ill a number of years, and having tried in vain almost every remedy, as well as having paid nearly a hundred dollars to our local physicians, without benefit, I was finally induced to consult you. You advised me to send you my 'Golden Medical Discovery' and six bottles of your 'Favorite Prescription' and six vials of your 'Pleasant Purgative Pellets.' When I first began using these I could not stand on my feet. In ninety days I was completely cured, and my health has remained perfect ever since. I recommend you and your medicines wherever I go, and join your 'Advis



**LUNDBORG'S  
RHENISH COLOGNE**